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THE REFLEX INFLUENCE OF MISSIONS.

WHEN the appalling extent and condition of the heathen world are brought under our notice, we naturally wonder that, fully eighteen hundred years after the descent of the Holy Ghost at Pentecost, it should be in the state in which we find it. Has the Gospel then, after all, proved unequal to its mission? Or does the prophetic Word of God forecast an ideal which, because of insufficient force in the means of grace, cannot be realised? Such questions occur to us; but it is to be noted, that there may be other reasons than those at which we have hinted, for the prevalence of heathenism in the nineteenth century of the Christian era. There are great disciplinary and probationary ends served by the existence of the facts of heathenism before the eyes of the Church of Christ. They are there to test the Church—perhaps, also, to condemn it. They are there to educate and stimulate it, and to lead it on to such a manifestation of love for the perishing, and such self-sacrifice for their ingathering, as will make the Church a more worthy reflection of Him who stooped from the throne of God to bear our human nature, and the curse, and the cross, for man's salvation. We have the poor always with us to exercise us in charity; we have the sick and the suffering always around us to elicit our sympathy; we have to deal with ever-recurring wrongs and crimes for strengthening in us the principles of justice; we have gigantic evils of many kinds to cope with, for training us in the heroic virtues of courage, steadfastness, hopefulness, and self-sacrifice. And if we had no mission-fields, spreading out before us, under the darkest colours, the case of men without God, or light, or hope, to appeal to our Christian pity, to stir up whatever of slumbering zeal for God there may be in us, to demand of us the exercise of more than commonplace faith and self-sacrifice—what hope could there be that a languid, easy-going Church would ever attain to that higher standard of consecration, energy, and Christ-like concern for God's glory that is surely to be expected, ere the Church can enter into the perfection of its eternal blessedness?

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These great moral wastes of heathendom, therefore, making voiceless appeals to the Christian Church, speak to it in a language to which it must listen, and to which it cannot give ear without being spiritually affected thereby. The mere knowledge that there are nations still in heathen darkness has an influence upon the Church. If it knows of them, but remains heedless and inactive, it cannot but be nigh to judgment. And even if, aware of their ignorance, idolatry, and degradation, it contents itself with mere sentiment or feeble effort, then the most generous instincts of the spiritual nature will become enfeebled, even as our sympathies may be weakened by the fictitious sorrows of romance.

We desire to call attention to certain beneficial results to the Christian Church, arising from the existence of a field for mission work in the world, and accruing to Churches actually engaged in missionary labour.

(1.) One end served by that intimate acquaintance with the heathen world which results from the prosecution of this work is, to set before Christianised communities, and under the strongest lights, the fact of man's depravity. We find, it is true, abundant evidence of that great fact everywhere, even within the Church of Christ itself. But the moral darkness of heathenism, the perversity of the depraved conscience, the appalling ignorance of a God of holiness, and, in some cases, the practice of unspeakable abominations, furnish quite a terrible commentary on the Scripture doctrine of the Fall, and proclaim aloud the extremity of need into which sin has brought the race. Missions thus serve as a defence of Christianity, by showing us human nature in its unrelieved depravity, disclosing a disease for which the Gospel alone supplies an adequate remedy. It is something, surely, for all the Churches of Christendom to see, in the heathen world, "the hole of the pit whence they have been digged." The contemplation of the condition of the vast heathen world ought to serve as an important means for keeping gratitude to God alive in our bosoms.

(2.) Further, when we are called to witness the operation of the Gospel of Christ on the great domain of heathenism; when we perceive its might to pull down the strongholds wherein Satan has so long fortified himself; when we see it grappling with the long-established powers of Buddhism, Brahminism, and Fetichism, and leading forth from among their devotees a saint-like company of Christian worshippers and workers—is it no help to our own faith—is it no bulwark against unbelief to behold, thus exemplified, the potency of the Gospel—to have this ever-fresh evidence that it is no mere buttress of an old European civilisation, but an independent power, fitted fully to supply the moral and spiritual wants of Africa and China, of India and Japan? If the loyalty to the Cross of Christ shown by the foremost intellects in science and philosophy, in literature and art, in war and politics, is a tribute to its legitimate authority over the human spirit; and if we can gather strength to our faith from seeing that no endowments or attainments can raise man above the supreme need of what Christianity alone can

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supply ; surely the fact that nations sunk in darkness also own its power, and are drawn irresistibly unto it—the fact, too, that all the great currents astir at this moment throughout the world are more and more manifestly setting towards the Cross of Christ—is of superlative interest to the Christian Church. Such a fact the history of Foreign Missions supplies.

(3.) But let us look beyond this evidential or apologetic value of Christian Missions. It has been already hinted that the Church may possibly receive damage through having the facts of heathenism spread out before it—in the event of its being content with merely looking at them, and, priest or Levite-like, passing by on the other side. Here is a reflex influence of a deadening and destructive character, which may be produced by the diffusion of missionary intelligence. But the contemplation of the facts which Foreign Mission work continually brings under the notice of the Churches engaged in it, may have, and should have, an entirely different result. The state of heathendom at the present day is closely analogous to the condition of the world as God beheld it when, in His eternal purpose, He gave for it His well-beloved Son. Such a spectacle stirred the depths of the Divine compassion, and led to such manifestations of self-sacrifice on the part of Father, Son, and Spirit, as transcend all thought and impoverish all utterance. In like manner, if there is in the Church of Christ, or in any section of it, anything at all of the Spirit of God, it will, it must manifest itself in profound compassion for the perishing ; for, according to the measure of the indwelling of the Spirit of God in it, will the Church be in sympathy with that Divine, self-sacrificing compassion.

When, we may well ask—touched, as God was, with an infinite pity—will it be prepared to give its gifts in some corresponding measure,—gifts, not of its substance only, but, what is more precious by far, of its sons? Can we doubt that the serious and prayerful consideration of the state of the heathen world will yet evoke from the heart of the Church a response in self-sacrificing liberality, in the dedication of its sons and daughters to the world's evangelisation, that will more worthily reflect the compassion and bounty of God than anything yet known among us? Until the Church has been moulded by the blessed Spirit after that loftier ideal, we may not expect that God will withdraw from before our eyes the appalling sight of perishing millions.

Were we more apt scholars in Divine sorrow and self-sacrifice, we would be, as a Church, more successful in missionary service. But, until we come nearer to the stature of perfect men in these high attainments, our success must be scanty ; for God cannot give a full measure of blessing to work that is gone about with but half a heart.

Here, then, is one of those reflex influences of Foreign Missions which we would emphasise. The actual extent to which the Church has been influenced in the direction indicated, we cannot estimate ; but the forces at work cannot be exaggerated, nor the beneficial results overestimated.

Imagine, for a moment, what a power in the earth would be exercised by a Church that fully reflected, in its attitude and actions towards the heathen, the very heart of God Himself towards this world as lost ! The spectacle of such a Church, did earth present it, would be eminently glorifying to God ; as it would be at once the prelude and the instrument of the world's speedy regeneration.

(4.) Among other influences exerted on the Home Churches in consequence of their being heartily engaged in this Foreign Mission work, we may indicate the burden laid on the hearts of all God's people, prayerfully to uphold missionaries in their arduous labours, and converts in the midst of their difficulties.

Everything that gives the Church errands to the throne of grace is for the Church's good ; especially such a cause as unites Christian hearts, and gives occasion for a very special pleading of God's promises. We know how God's faithfulness to His promises, and to the terms of His covenant with His Son, pledges Him to gather into Christ's Kingdom the heathen as His inheritance. There are few things about which we can pray with the conviction that we are so entirely in the line of God's will as this. In very few departments of effort can we so completely realise our being fellow-workers with God as here. And if anything is fitted to dignify effort, to ennoble character, to glorify a life-purpose, it is to be consciously a fellow-worker with God.

And, not only so, but there are other educational and sanctifying influences thus brought to bear on our hearts at home. The grace of love is fostered as well as that of believing prayer. What a sense of universal Christian brotherhood is cherished by realising that, in Christ Jesus, we are one in aspiration, in life-endeavour, with those who have been gathered from idols to serve the living God ! We are conscious of our Christian love being purer, wider, and a thing more Godlike, when we grasp, in our affection, brethren of other lands and of other speech. There is in every believer's heart more or less of a conscious yearning for the realisation of the unity of the faith in the Church above ; and the foretastes we get of it are at once a seal of our own sonship and an earnest of heaven.

(5.) Once more, among the reflex influences which missions exercise on the Christian Church, we may allude to the constant accessions gained from heathenism. The period during which the Reformation Churches have been engaged in this enterprise has been too brief, and their success too limited, for us to say much about influences of a very manifest character having, as yet, become apparent. No doubt, there have been added to the Christian host, from the ranks of heathenism, reinforcements which have given the Church cause of thankfulness, and fresh courage and hope ; and which have supplied it with some of its most devoted and successful labourers. No doubt, too, the fact that the Churches of Christ have this great work in hand is clearly impressed on its sanctuary-worship, on its organisation, and on the home-life even of

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many of its members. Our Foreign Missions give a colour to the prayers of the sanctuary and to those of the family-altar. They have opened new fountains of Christian liberality ; they have drawn forth from our homes much-loved sons and daughters, and from many of our congregations much-esteemed members, to engage in the work ; and we cannot fail often and lovingly to remember them at the throne of grace, to be particularly interested in their labours and success, and to regard all such work with a new interest, because, through them, our eyes have been directed to the mission-field in all its magnitude.

But while this is so, we cannot shut our eyes to the fact that the success of Foreign Missions in time to come, will, just in proportion to that success, exercise an increasingly powerful influence on the Home Churches. Were powerful, self-supporting, self-governing, self-propagating Churches in existence in India, China, and Africa ; were the blood of the Church universal enriched by the infusion of that of newly Christianised nations, who can tell what the Church might become in the earth ? We indulge in no dreams ; but, unquestionably, the God of grace points His Church towards this goal. "The kings of Tarshish and of the Isles shall bring presents ; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him, all nations shall serve Him ;" and who will forecast what the Church of Christ will become in all the grandest manifestations of spiritual life, when all nations have poured into it the tributes of their varied experience, and manifold Christian culture and talent ?

The reflex influence of missions on the Church of Christ will then be great indeed, and will permeate it with a spirit of Christian brotherhood. It will marvellously enlarge its conceptions regarding the Body of Christ, and regarding the use, the place, and the harmony of all its members. It will become a more responsive instrument of His Divine will than it has ever yet been. It will be a more worthy mirror of the glory of the indwelling Spirit.

(6.) In the last place, we remark that the foreign mission-field affords an arena whereon the Christian Church may exhibit, in the noblest way, the grandest features of the Christian character,—a theatre, where may be seen, in the persons of devoted missionaries, the most illustrious embodiments of a Christ-like consecration.

We are accustomed to speak of the "high places of the field" in connection with Foreign Missions, and to indicate the difficult character of the work by that phrase in our sanctuary devotions. But, in general, this is done with extremely little appreciation of what our words signify. It might, however, impart to our exercise of prayer for missionaries a new sense of reality, did we vividly apprehend their actual position, did we reflect on the dangers and trials, mainly of a spiritual kind, to which they are exposed ; and did we consider more the graces so often illustrated in that noble warfare they wage amidst much discouragement, against ignorance and sin. To maintain an earnest Christian life, and a close

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walk with God, while the grossness of heathen practices is ever before their eyes—far away from Christian fellowship, and the manifold means of grace which are all so much needed in our own land, even to nourish a feeble piety—surely we have here a modern instance of the “bush burning yet not consumed,” because God is there of a truth. Were we to cast our eyes over the vast field of Christian missions, from the days of the great apostle of the Gentiles to those of the great apostle of India, what a gallery of giants in the Christian life should we see! A list resembling that in the eleventh of Hebrews, not unworthy of being inscribed even by the pen of inspiration in the great muster-roll of the heroes of the faith,—men and women of dauntless courage and endurance, of unbounded faith in God, of quenchless love to souls, of Christ-like self-sacrifice for the salvation of those who are without knowledge, without God, and without hope! As we contemplate the zeal that glowed in their bosoms, and think of the faith that sustained them under the most appalling discouragements, of the love and self-sacrifice which made their lives a reflex of what is presented in their Divine example, we feel as if we were belittled in their presence, and rebuked for the coldness of our piety, the dwarfishness of our graces, the easiness of our life.

It is one of the chief glories of Christianity that it has produced men who have possessed such characters, and lived such lives. And it will be the distinguishing glory of the Church of Christ, in all or any of its sections, to possess such a prevailing spirit and temper as shall produce, on a grand scale, men of such a stamp—men prepared by grace and by gifts to be pioneers in the great work of evangelising the world, to be the true “leaders of the Church” in the sense most worthy of a Christian ambition.

There was a time when the spirit of piety and self-consecration that existed in the Church led its most gifted and godly to devote themselves, under the conditions of monastic life, to the cultivation of the forest-wastes around their settlements, and to introduce civilisation, knowledge, and piety among the savage races inhabiting those regions.

Surely the Church of the Reformation is not incapable of producing a type of piety more enlightened, and yet equally heroic, adventurous, and self-sacrificing. In the leaders of the Reformation, in the precious gifts which God has bestowed on it of men largely endowed with sacred learning, eloquence, piety, and administrative ability; in missionaries second to none throughout the whole of medieval times—we see that the doctrines of Protestantism are in no way inconsistent with the highest attainments in all departments of Christian excellence and service. Nevertheless, the tone and spirit of the ages change; and it happens that the Church of one age may be engrossed with what is subordinate to its highest mission, with what fosters an inferior type of Christian character and devotedness. We can conceive the Church, in one age, developing a generation of a particular type, by bestowing its special recognition mainly on one department of effort or accomplish-

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ment. According to the prevailing spirit of the time, its interest may be engrossed with matters more essential, or less essential; and so men's minds might be directed either towards practical work, or to theological culture,—either towards ecclesiasticism on large or small arenas, or to earnest missionary effort at home or abroad.

Now, it appears to be indisputable that the noblest evidence which can be given of the vigorous health of any section of the Church of Christ is to be found in the number and character of its foreign missionaries. We can conceive of nothing more significant of full and strong Christian life pervading our Church generally, than to see that the hearts of our best students were set on the foreign mission-field, as acknowledged to be the most honourable, because it is the most difficult sphere; or to see that the most honoured men in the Church were men of the true missionary spirit; men like William Burns, or Alexander Duff; men whose words had all the eloquence of earnestness—or, better still, and rarer still—whose lives were filled with all the energy of earnestness till their latest breath. Such men are the Church's true heroes; such are the Church's true "leaders" in the largest and most honourable sense. And if we could have from God, in our land, one single generation of men whose eyes and hearts were fixed on such men as their models,—men whose eyes and hearts were lifted high above the not unworthy ambitions of ecclesiastical distinction, or even of successful authorship and brilliant scholarship, and were centred with a God-like yearning on the perishing millions of the heathen world—we should then be on the way to true soundness, and unity, and spiritual health through all our borders. Rome, in its famous republican and imperial days, did not keep its greatest generals for the useful and homely work of the Senate. The world was to be conquered, and so it studded the earth, from Spain and Gaul on the one hand, to Egypt and Parthia on the other, with men of renown—men deemed worthy of a "triumph" when they had accomplished noble deeds. Out in these far-off realms lay the field where, by service done to the State, there was to be earned a title to honour at home.

When the Church of Christ comes to its best, something like this, we presume, will be seen in it. The Christian ambition of our earnest youth to do the utmost possible for the cause of Christ will carry them afar, everywhere throughout the heathen world, to preach the gospel.

The daring that does so much in exploration and war; the self-devotion that surmounts all hardships; the faith in God and love to souls which are the missionary's true consecration, will then add to the roll of the Church's worthies names not unfit to be placed after those of Brainerd and Judson, Martyn and Patteson, Williams and Livingstone, Burns and Duff.

With such-like men, shining like pillars of fire in the advanced ranks of the Church's enterprise, commanding the attention and the admiration of the Churches at home, awakening an enthusiasm through-

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out all its borders, and creating in many a bosom a holy ambition to follow in their steps—what an influence for good would be exercised on the whole Church of Christ! With the Church closely following their career, upholding them in prayer, and rejoicing with them in their joy, there would be no lack of a very blessed reflex influence. Such a spectacle abroad would quicken the languid pulses of our personal and congregational life at home. Such contemplation of devoted effort, and of the triumphs of the Gospel afar, would unite the Home Churches with them in sympathy, so as largely to cure them of many of their controversies, the diseases mainly of indolence or lukewarmness. Is it not possible for each of us within the Church of Christ to contribute something towards elevating the prevailing tone and feeling to such a high appreciation of the nature and importance of this work, that we may enter on what will deserve to be called a missionary epoch; when the hearts of all will give, without a grudge, the first place to the establishing of Christ's Kingdom over all the earth; when our best and most gifted will be constrained to offer themselves joyfully for the work, and feel that they are at once the index, the offering, and the envy of the Church at home? A Church, able, through grace, to lay such a gift on God's altar, will have a double blessing—the blessing of those to whom the Gospel is brought, and the blessing that comes to those who give generously and with self-denial.

The reflex influence upon the Church at home of giving largely of its best to the Foreign Mission-field, and of honouring and sustaining its ambassadors there, would, we believe, be little short of a world-wide Pentecost.

JOHN M. SLOAN.

THE INDIAN QUESTION IN THE UNITED STATES.

IT is difficult to appreciate, adequately, the importance of the movement recently started in the United States to secure for Indians the protection of law. The struggle for equal rights is so thoroughly associated in our minds with the noise of battle, the clamour of party strifes, the thunderings of great orators, and the profound agitation of nations, that the quiet emerging of a race from servitude to liberty is with difficulty recognised as real and substantial. Such a bloodless revolution is taking place in our midst to-day. More than two hundred and fifty thousand human beings are, we hope, soon to be acknowledged as "persons" in the meaning of our law, and this will mean the end of white robbery and Indian retaliation, white official cruelty and Indian

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despair. And the movement, of which this is to be the desired result, is one of the benefits Presbyterianism has been largely instrumental in conferring upon humanity. It began in Presbytery, was discussed in Synod, and carried up to the General Assembly, and so, as we submit to the learned brethren the world over, is strictly regular according to the form of Government. A licentiate of our Church has roused Boston and the east to see the importance of the question, and a Committee of the General Assembly has laid the matter ably and plainly before Congress, the Secretary of the Interior, and the President.

That this chapter in the history of Presbyterianism may be properly written, the following summary of the history, present condition, and outlook of the Indian tribes, is here presented.

The history of the Indians, since coming in contact with the whites, has been, so far as we are able to judge, a gradual retrogression in civilisation and dignity. The tribes, during the colonial period of our history, were well organised, skilled in plain agriculture, and alive to the advantages of peace. In quite as fair proportion as will hold in other races, they were faithful and honest. Save when incited by white men, as in the case of the Wyoming Massacre, they were generally humane and kindly. They worshipped "The Powerful One" (not the *Great Spirit*), and believed in a future life. The historic Six Nations saved the United States to Protestant civilisation by uniting with the English forces, and with some appreciation of the merits of the case, too, at the crisis of their struggle with the French. When Roger Williams fled from Plymouth colony, because, in his peculiar doctrine of "Soul Liberty" he had forecast the idea of religious toleration for which the United States claims now to be distinguished, he was received and encouraged by Canonicus, the celebrated Narragansett chief. The first company of men who, in the old days before the Revolution, fought as a party for the liberty of the United States, being worsted in their mistimed attempts, fled to the wilderness, where they were received cordially by the Cherokees, and from them obtained the tract of land which is now called Tennessee. The manner in which William Penn uniformly speaks of the Indians with whom he came in contact, gives us a very high idea of their comparative civilisation and probity. In one of his treaties with them he says: "If any of the said Indians, by means of evil-minded persons and sowers of sedition, should hear any unkind or disadvantageous reports of the English, such Indians shall send notice thereof to the said William Penn, his heirs or successors, or their lieutenants, and shall not give credence to the said reports till by that means they shall be fully satisfied concerning the truth thereof; and that the said William Penn, his heirs and successors, or their lieutenants, do the like to them." In his last treaty, made in April, 1701, with the chiefs of all the leading tribes within his territory, he "secured to them and all their subjects the protection and the privileges of the Colonial laws without restriction." The successors of this just man did not profit by his example. In 1789,

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a Judiciary Act was passed declaring: "No Indian can sue, be sued, or be a party to any suit in any United States court."* This law opened the flood-gates to the robbery, exaction, removal, and murder with which the history of the past century is stained. It is a startling statement that more than a quarter of a million people in the United States stand bare-breasted to the bullet or greed of any one; and he who murders or despoils them can be reprimanded for breaking the peace, but cannot be tried for crime. As General Crook says: "The Indian commands respect for his rights only so long as he inspires terror for his rifle." This being the case, it is not surprising that the Indian resorts to revenge.

The attempts to change this shameful state of affairs in our country have been lamentably few. Washington acknowledged the high character of many of the Indians of his day, and urged most strenuously that the protection of the United States laws should be extended towards them. The French adopted the policy of encouraging marriage between their men and the Indian women; but the half-breeds thus resulting were denied the protection of law, and treated in every respect as the full bloods. The result was, that the Frenchmen degenerated to a modified savagery. Even to our own day, as in the case of Reynolds indicted for killing Purgear, the principle that a half-breed takes the legal character of the Indian instead of the white, was argued by the counsel and admitted by the court. After this singular policy, there were recommendations and warnings and requests without number, but nothing definite was attempted until the adoption of our Fourteenth Amendment, which runs thus:—"All persons born or naturalised in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and of the State wherein they reside." It was the hope of Mr. Seward that this amendment would be wide enough to include the Indians. It has been evaded under two pleas—(a.) That the reservations upon which the Indians reside are not within the limits of the United States; and (b.) That the Indians are not "persons." That the first plea is without foundation has been decided by the Supreme Court sitting upon the following case:—A shrewd Indian built a large tobacco factory in the Indian Territory, and for some years refused to pay the revenue tax, because he was not within the limits of the United States. The Supreme Court came to the assistance of the Revenue Department, and decided that reservations are in the United States. In the now celebrated Ponca case, the attempt was made to offset the other evasion by proving the Indian a "person;" and Judge Dundy decided in favour of his possessing a soul and a responsible existence. The Government, however, refused to appeal the case to the Supreme Court, and thus the matter was arrested. The Fourteenth Amendment does not apply to the Indians, because the highest judiciary of our land has not decided that they are "persons."

* Report of Secretary of Interior, 1878, p. 488.

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This brings us to the most singular and shameful item in the whole history of our dealings with this unfortunate race. The Government, when interrogated upon the matter of Indian personality, contends that the tribes must be treated, and are in the eye of the law regarded, as "independent nations within a nation," "wards of our Government," "children of the Great Father." This, and our traditional hatred of the Red Men, are the only pleas urged against the doctrine that the Indian is a person. And yet, a few years since, a statute was adopted, which still remains in force, to this effect:—"No Indian nation or tribe within the territory of the United States shall be acknowledged or recognised as an *independent nation*, tribe, or power, with whom the United States may contract by treaty."* When the major premiss of the syllogism is, "An Indian is not a person, because the tribes are independent nations," and the minor is, "The tribes are not independent nations to make or keep treaties with," the conclusion is—just the history of our dealing with the Red Men for a century. This brief survey warrants the conclusion that if William Penn's humane policy had been continued, the Indians might now have been among our most respected citizens.

Turning now to the present condition of the Indians, our only surprise is that it is so good as we find it. According to the most reliable of the late estimates, there are 250,864 Indians in the United States. Of these, 127,450, or more than half, wear citizens' clothing. There are some seventy different tribes, twenty-two of which are reported by the agents as self-supporting. Of the remaining forty-eight tribes, forty-four are declared able and desirous to support themselves, if the Government would grant them the high privilege. It is to be borne in mind that the annuities granted to the Indians are simply the interest on money loaned by them to the Government. Hence this point reads: Only four of the Indian tribes, out of seventy, refuse to give up all treaty stipulations, decline their right to live upon the interest of their money, and go forth comparative beggars, to make their living as best they can. Sixty-six tribes prefer to remit all claims, give up their farms, and begin again on barren land, rather than continue to *enjoy* the patronage of the Great Father!

The Indians occupy 23,060 houses, built largely by their own toil. They have 219 church-buildings, and an aggregate church-membership of above 30,000. More than 6000 of their children are in attendance at school, and a much larger number are anxious for school privileges which are not granted by the Government.

In spite of the greatest discouragements in the shape of want of good land, fear of removal, and few implements—some being compelled to cut their wheat with butcher-knives,—the tribes raised, during a recent year, 266,000 bushels of wheat, 971,000 bushels of corn, 172,000 bushels of oats and barley, 315,000 bushels of vegetables, and cut

* See 2079, chapter ii. lib. 28, Revised Statutes.

36,943 tons of hay. They own 176,766 horses, 52,867 cattle, and 510,674 sheep. These figures are important as showing the Indian's industry and thrift.

The Reservations are tracts originally owned by the Indians, or ceded to them in lieu of lands appropriated by the Government. They are scattered throughout Nebraska, Dakota, Colorado, a few of the Pacific States and Territories, and the Indian Territory. This last is a vast tract in the south-west, intended for the final resting-place of the poor Red Men; but so unhealthy has it proved for all Northern Indians—800 out of 2376 Pawnees dying there in two years, 260 out of 410 Nez Percés within a few months, 300 Poncas out of 717 in a year and a-half, and 400 Cheyennes out of less than 1000 in about the same period—that the dictates of common humanity argue against any further attempt to people it from the north-west. Northern Indians have one word for both the Indian Territory and the abode of the wicked after death!

Each of these Reservations is presided over by an Agent, who exercises absolute command. No Indian can leave his home without the agent's consent, the food and clothing of all the members of the tribe are under the agent's control, all the letters passing to or from the outside world must be open to his eyes, and even the annuities due the Indians may be expended by him without asking their advice or consent. Grain and produce must be sold by the Indians to the licensed trader, one of whom is stationed upon every reservation, at a place and price fixed by statute. All that the Indians may need must be purchased from this trader; and if any other white man sells to, or buys from, an Indian on a reservation, he commits an offence punishable by a fine of \$500 and the forfeiture of all his merchandise. An Indian cannot visit Washington, to lay his grievances before "The Great Father" or Congress, without a special invitation of the Government; and should any of the agents be so soft-hearted as to desire to intercede at Washington for their wards, they are forbidden by special statute, on pain of instant removal.* By special statute, the Indians are denied any interest in the "spontaneous products of the soil," and by another statute they are warned against imagining that they have any claim upon things under the earth,—coal or stone,—even on their own land.

A person stands in two relations to the law—(1.) he is *individually* amenable to the law, and (2.) he is protected by the law. In neither of these respects is an Indian recognised as a person by our Government. As to the first relation, it is true that if an Indian commits a crime and can be caught, he is punished. But if the particular offender be not found, the whole tribe is held responsible. Here is the secret of all Indian wars. In every tribe there are reckless men, or headstrong youths, who, becoming impatient under constant exaction, retaliate. The wildest reports are instantly spread in our public prints by border-

* Statement of General Teake, U.S. Dist. Attorney, Chicago.

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men who hate the Indians and covet their possessions. In almost every case, unblushing exaggerations are freely indulged in, for the red men have no means of denying the statements. Then begins the clamour of editors, bordermen, senators, land-speculators, and miners, that war be made upon the tribe. Chief Joseph, the noble Presbyterian Nez Percé, went to war only as a last resort, and after every appeal, apology, and explanation had failed, in order to save the innocent among his people from slaughter. A few of his young men had been robbed so often that they sought redress in the only way open to them—through the rifle-bore,—and then, as always, war was declared upon the tribe, and the whole number removed to the Indian Territory, where Joseph and the little remnant of his people are now languishing. This Turkish mode of punishment is deliberately adopted by the world's most Christian Government, clamoured for by her periodicals, and defended by her statesmen.

One of the saddest cases wherein this mode of procedure has destroyed a tribe, is that of the Cheyennes. Without just cause these Indians were removed to the Indian Territory. After a large number of their band had died there, the remnant, dividing into two companies, one under Dull Knife, and the other under Little Wolf, pushed their way northward. After hard fighting, Little Wolf's band surrendered, and were taken again to the pestilential Territory; while the other band under Dull Knife gave up their arms near Fort Robinson, and were all killed. Little Wolf, speaking to Lieut. W. P. Clark, said of this matter:—

"Since I left you at Red Cloud, we have been south, and have suffered a great deal down there. Many have died of diseases which we have no name for. Our hearts looked and longed for this country where we were born. There were only a few of us left, and we only wanted a little ground where we could live. We left our lodges standing, and ran away in the night. The troops followed us. I rode out and told the troops we did not want to fight; we only wanted to go north, and if they would let us alone we would kill no one. The only reply we got was a volley. After that, we had to fight our way, but we killed none who did not fire at us first. My brother, Dull Knife, took one half of the band, and surrendered near Camp Robinson. He thought you were still there and would look out for him. They gave up their guns, and then the whites killed them all."

There is another complication in this matter of amenability. A crime committed by one Indian against another cannot be punished, even though the culprit be found. Certain of the Winnebagoes were hired by white men to steal ponies from the Omahas, and in this way more than two hundred ponies disappeared in a single year; and when one of the elders in our Indian Presbyterian church inquired of the agent what could be done in the matter, the reply was that the only thing possible was to steal the property back again. The arm of the military is rendered powerless by the *Posse Comitatus Act*, and thus the property of an Indian cannot be recovered, even when the possessor of it is known.

Another anomaly of legislation on this subject is as follows. An Indian "may kill an Indian woman without excuse or provocation, and he thereby violates no Federal law. If he marries, instead of killing her, having a former wife living, he is subject to arraignment, trial, and punishment by the courts of the United States for bigamy."* It is not wonderful that this state of affairs breeds contempt in the minds of Indians for the boasted justice of the white man's government.

The second relation in which a person stands to the law—that which insures protection—demands a moment's farther attention. By virtue of the Judiciary Act of 1789, already quoted, there is not even the pretence of granting legal protection to the Indians. He cannot collect money due him by civil process; he cannot protest against the unblushing appropriation of his property; he cannot sue for a writ of ejectment if a stranger quarters himself on his farm; he cannot testify against the murderer of his friend, or bring him to justice; he cannot prevent the removal of his tribe. The Winnebagoes have occupied no less than six different reservations since their removal west of the Mississippi. The Omahas have been subjected to frequent changes; and the Santees, who have adopted to an astonishing extent the ways of the white man, have been living for years under the threat of removal. This is the uniform history of all the Indian tribes, the agents of which recently reported, with singular unanimity, that the impediments to the progress of those under them in education, morality, Christianity, and self-support are—"Failure of the Government to fulfil its promises in regard to land, frequent removals, want of facilities, need of law, unsettled state of the Indian question, lack of funds, want of good land, fear of removal."†

One of the results of this civil servitude is imperfect religious toleration. The tribes are distributed among the several denominations, and a minister or teacher cannot be employed by the Indians, or sent to them by their friends, save with the consent of the agent. There are, for example, certain Presbyterian congregations upon reservations at present under the control of the Hicksiti Quakers, and consequently the agent has it in his power to prevent the preaching of the Deity of Christ to those who believe the doctrine. A godly Episcopalian clergyman was sent for, to preach to a certain tribe not under the control of his denomination, and was removed from the reservation with some rudeness. A Romish priest came from New York to preach to the Sioux, and being thrust off the reservation, built himself a hut just over the line, and is residing there at present, teaching such Indians to read as can creep to him at night. Even an Indian from a tribe under one denomination cannot go to a tribe allotted to any other denomination to preach Christ, although, as is frequently the case, nothing may be doing for the spiritual instruction of the persons he desires to visit. An example of how this rule works may be instructive. In the Presbytery of Dakota

* Report Ind. Com., 1878, p. 61.

† Report Ind. Com., p. 675.

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there are ten Indian churches, with an aggregate membership of a little more than 800. These Christian Indians are much interested in carrying the Gospel to the tribes neglected by those who should teach them of Christ. They have formed a native missionary society, and last year raised more than 400 dollars for that purpose. About a year since they sent a native preacher, Rev. Daniel Renville, to Devil's Lake, where, they believed, there was a favourable opening for the preaching of the Gospel to heathen Indians. He was well received, and his darkened brethren flocked to him to learn of Christ. But the Commissioner of Indian Affairs wrote to the Secretary of the Missionary Society I have mentioned, under date of 3rd January, 1880, as follows: "It is against the rule of this office to allow teachers of one denomination to intrude on the field held by another denomination, for it is only by this means that peace can be maintained in the various reservations. If a Catholic teacher or preacher should ask permission to teach in the Sioux reservation, he would be refused; and justice requires that the rule should be enforced in this case. I have, therefore, to request you to direct the teacher who went to Devil's Lake Agency, Rev. D. Renville, to return to his former place. If he wishes to teach at any agency assigned to your denomination, I have no objections." Of course, the missionary was recalled. There being no other agency assigned to the Presbyterian Church east of the Rocky Mountains, the missionary zeal of 800 Christian Indians was thwarted by the "rule" of one man. When our Foreign Missionary Society were to establish, recently, a school among the Omahas, it was necessary for them to agree that the agent might dismiss any of the teachers or employees if he saw fit, without being troubled to state his reasons for the action.

In a petition prepared and presented to the Presbytery of Omaha by a young Indian, an elder in the Presbyterian Church, the following weighty sentences occur:—"We are trodden down, trampled over without mercy. We cry to God the Father of all mercies for help. Do you think that God will turn away his ear from the cry of the oppressed? Brothers, why not try to save us? It is better to try than not to try. The living and the true God is their God that work to save the Indian; but money is their god that work to exterminate the Indian. My friends, if you had a field, you would wish to save every grain of it. It is just so with God. He made all persons, and wishes to save all, no matter of what colour." In these simple utterances the world has the heart-cry of an oppressed race.

It would be impossible, however, within the limits of such a paper as this, to describe all the results of this want of legal protection. It is necessary for us now to turn our attention to the outlook for the Indians. Secretary Stanton once remarked to a friend, when Bishop Whipple visited Washington: "What does the Bishop want? If he has come here to tell us that this government is guilty of gross crimes in its dealings with the Indians, tell him that we all know that this is true.

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Tell him that the United States Government never redresses any wrong until the people demand it ; and when he can reach the hearts of the people, these wrongs will end." The outlook of the Indians is hopeful, because the people are being touched to the heart.

There is one thing which, in the opinion of the friends of this movement, must take precedence of everything else, and that is, the granting to the Indian the protection of law. Let him defend himself, his wife, his property, his tribe, by law, and he will immediately begin to rise in self-respect, industry, and civilisation. The granting of lands in severalty, the building of ample schools, the instructing them in agriculture, are all objects to be sincerely desired ; but without legal protection in their enjoyment, they will fail of any adequate success in elevating the Red Man. Give him a home from which no man can drive him, let him teach his children that they are recognised as human beings, confer upon him the feeling that he stands before the law just as his white neighbour does, treat him precisely as he is treated in Canada—and the Indian problem is solved.

The famous Ponca case is important, not only on its individual merits, but because it is admirably, providentially adapted for a test case. The thirty scantily-clothed wretches, crouching, as we first saw them, under the lee of a wood-pile, in misery, slavery, and disease, have become the theme of conversation the country over. Senators are contending with each other to do them justice, the Secretary of the Interior is using his influence to render them contented, the Commission appointed by the President to visit them has recommended that humane and munificent things be done for their comfort. The word will soon be spoken, we trust, which declares the Red Man within the limits of the Fourteenth Amendment, and hence entitled to the protection of Federal Law.

We conclude with the noble words penned, as if by inspiration, by an Indian girl, a member of the Presbyterian Church : "We ask only for liberty, and law is liberty."

WM. JUSTIN HARSHA.

THE POETRY OF ROBERT BURNS.

IT is mainly through the medium of his Songs and Poems that we now see Burns, and through such a medium he is seen in his most lasting beauty. The chief duty that is left for us and the world is to estimate the worker from the sort of work he has left behind. And that it is possible to do so is proved by the fact that thousands upon thousands who know little or nothing of Burns, except by name, have, nevertheless, in their own minds, an idealised picture of the charming singer of "Ye Banks and Braes o' Bonnie Doon," "O' a' the

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Airts the Wind can blaw," "Auld Lang Syne," &c. With a single song, even with a single stanza of "A Man's a Man for a' that," an intelligent reader would have quite enough to trace for himself the outlines of a great poet. But, with the entire collection of his works, he would have more than enough to clearly define for himself, in the midst of them, a large splendid nature, capable of thrilling to the woes and joys of humanity. Burns, although he struggled and sorrowed for a paltry livelihood in Ayrshire, a century ago—for, writing poetry, he could do nothing else well—becomes visible to-day in his own works, with a soul as large and as comprehensive as mankind; with sympathies extending everywhere; with an eye ranging from "man's inhumanity to man" to "the wee, cowering, tim'rous beastie," whose "well-laid schemes," like those of men, "gang aft a-gee." Here is a wondrous transformation! Such is the magical effect of looking at Burns in the light of his works, and his works alone.

But, apart from his poetry, he is one of the most sad, the most sorrowful studies in literature. His correspondence and autobiography are a valuable revelation; and their value lies in the fact that they give broken hints of the very splendid possibilities of his nature. There was much that was beautiful and noble in his character,—but how much also that was worthless, wasted, and vulgar! Seldom, if ever, have such paltry struggling and superfluous despair hurried a great soul to the grave. The tragedy of his life lies not in his blighting poverty and miserable surroundings, with all its mad hunger and thirst, but in his better nature having been crushed by the irony of life, and paralysed by his own despair. The fact that he was a rough ploughman, and a notorious wag with a leaning to vice, and, finally, a drunken exciseman of the eighteenth century, was for every reason to be deplored; for not only was it fatal to his own worldly success and highest happiness, but, even now, it leaves its polluted mark on his lovely verse.

After all, however, there was nothing new or original in Burns' imperfection. It was out of sight the most commonplace feature of his life. We can see it any day in our own streets. If his reputation had to depend upon his follies and misfortunes, or even upon the few brilliant works which sprang from these, we should never have heard of him any more than of his fellow-excisemen. His reputation has a much more solid foundation, for Burns was not by any means wholly abandoned. In the midst of his many backslidings and failings, there is to be noticed a certain struggling grandeur of spirit—a generosity on the one hand, and a consciousness of imperfection on the other—that, at times, induced even his worst faults to lean to virtue's side. It was his large-hearted and many-sided sympathy that, in reality, led him alike to soar and to sink. But sink he did, to the very lowest depths, of which, than Burns himself, none has ever been more bitterly aware.

To any man, not to say to an uncultured ploughman, his genius was a dangerous gift, and had its own appalling temptations. It was a

genius that panted after, and demanded a knowledge of, every experience, for it breathed the concentrated life of a thousand lives—the multitudinous life of a nation. Burns succumbed to the temptations, and fearful was his fall. His fall, however, and his personal failings and follies may safely be left for their obliteration to the kindly growths of time. And the world very soon forgets, if it cannot forgive, the unworthy hours of its noblest souls. Running through the ages from generation to generation, there is a stream of sublime oblivion which silently and steadily bears away both the unworthiness and the calumnies of men. Look through any of the long vistas of the past, look at any epoch of history, even with a glance, and what do we find? We find that only the good, only the beautiful of long ago, is capable of maintaining its pristine freshness, is capable of resisting the otherwise irresistible forces of decay. We find that only that which in its nature is capable of remaining a “joy and a delight for ever,” has been handed down the ages like a sacred thing. Only what good even the most commonplace man has ever possessed, springs from his grave like a flower to his memory. For the world in the long run only prizes what of the great dead has ennobled the past, and, having ennobled it, can never die. After a very few generations, the writers of the past become entirely idealised in the spirit of their writings. Their private life is as if it never had been,—the transient, the mortal of their nature, has dropped into the river of life like autumn leaves. Who, for example, nowadays, knows anything about old Homer? Why, so thoroughly is the individual lost in the poet, that many scholars tell us he never existed at all; and how very little of the private life of even Shakespeare is known! We know little of his personal appearance, less of his proclivities and tastes, and absolutely nothing of his sins. We know nothing of him as the father or the brother, the husband or the son. It is difficult, from his works, even to say whether he was a Protestant or a Roman Catholic. His poetry takes cognisance of none of these things; nevertheless, on the serenest sun-lit height of poetry, we see him standing out to-day as the poet of all poets, clear, solitary, and beautiful; his individual weakness and idiosyncrasies, his personal traits and habits—all of him, in short, that was mortal—swept away like the chips of a finished statue. And so, in a manner, as the centuries advance, shall it be with Burns; the individual peasant will become more and more hazy in the past, and only the poet will survive. The faults, and follies, and sins which so blemished and marred his great life, will by-and-by be forgotten in the growing love of generation after generation, as a ruin on the hills is gradually covered over by the freshest ivy.

Not so, however, the sins of his poetry,—not for many years. What blemishes we have here must remain a blot and a blame. The very purity of the poetry condemns them. Is there not the occasional venom of a far too easy and a far too coarse satire? Is there no unrighteous indignation? Is there not the boisterous horse-laugh, and

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the coarse irreverence of a vulgar impulse? Nay, at times, is not the thought itself of even the better poems marvellously cheap and commonplace? This is undeniable. But it should not neutralise the influence of so much that is so surpassingly beautiful and good. The marvel is, not that Burns should at times be coarse, commonplace, and irreverent, but that he should ever have been anything else. In spite of it all, he still stands out a living wonder to the world; and his works, like Shakespeare's, are to be found everywhere. They are passed from soul to soul like a summer breeze in a wood of pines. Away out on the vast star-domed lonely ocean, drooping, heart-sore emigrants, who can hardly read, will burst out into a rapturous chorus if but one of their number hum a stanza of "Auld Lang Syne." "Ye Banks and Braes o' Bonnie Doon" may be heard in the far-off backwoods of America as well as on the shores of the Clyde. And

"O, my love is like a red red rose
That's newly sprung in June,"

steals through the fresh morning air in the remotest farm fields of our Australian colonies, no less than in the loneliest of our Highland glens. Nay, further, in every capital of the civilised world, the songs of Burns still charm the most fastidious of critics; and for years Patti has delighted Europe with "Comin' through the Rye." Thus it has come about that the blemishes and blots in Burns's character are being gradually dispelled by the increasing beauty of his own poetry; for it possesses a beauty of so enduring and of so precious a character, that time only burnishes it the more. Herein lies the secret of its charm to this very hour, and what will be its charm so long as humanity lasts,—that it stirs the deepest and the most lasting feelings, not of rustics and Scotchmen alone, but of humanity. And his works stir and ennoble us; because, like all true poetry, they say for us what in our very finest moments we wish to, but cannot, say for ourselves. They contain much that only the sad and broken-hearted could feel, but still more of what only the most passionate and buoyant and glad could be inspired to utter; and they also contain sweet bursts of sunshine and hope for the most weary, heart-sick wanderer through life. His verse, for the most part, is as fresh and as pellucid as a mountain stream, and it mirrors with wondrous beauty the very best aspects of the life around it. Out of the commonplace materials of a peasant's experience, Burns has reproduced, one might almost say re-created, nature and human nature in such fascinating forms, that he brings us face to face with the good, the lovable, the delightful, and the beautiful. Hence his poems endure. They have in them elements as lasting as goodness and beauty themselves, which, after all, can never grow old-fashioned nor stale, any more than the sunlight or the stars, on the one hand, or our sense of the beautiful, on the other.

We take an interest in "A Man's a Man for a' that," not because it despises a lord "wha struts and stares and a' that"—for even "a cuif"

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of a lord is "a man for a' that"—but because we feel that it recognises the dignity of humanity; it pierces beneath the rough exterior, and lays bare the priceless pearl, the infinite possibilities hid beneath. A splendid inspiration animates this song; it is the defiant, the exultant cry of a poet who has caught the highest glory of the coming times. We take an interest in the "Banks and Braes o' Bonnie Doon," in "Afton Water," in "The Rigs o' Barley," and all his other songs, because they are all redolent of nature in her freshness and simplicity, because they are charming pictures of the innumerable banks and braes o' bonnie Doon, of Afton waters, and rigs o' barley, all the world over. The Peggies and Nannies and Mauchline Belles of his songs are interesting to us to-day, not only because they are fresh, simple, rustic maids, but because they are all elevated with an unaffected love, which, in its delightful simplicity, is best understood and most highly prized by even the most conventional society.

The proof that Burns is truly a poet of the very highest order lies in the fact, that, from the dull, commonplace experience of a rustic existence, he extracted that which is universal in its application. Out of the woes and joys of simple ploughmen, out of the materials of the most prosy life, he created that which is capable of thrilling and rejoicing and speaking for us to this very day. As the most charming of all the Grecian goddesses was said to have been created from the foam of the sea, as she was looked upon as the fine incarnation of all the plastic influences of an ocean, so Burns's works may be said to have sprung, beautiful and perfect, from the very heart of rustic nature. Beneath the coarseness and vulgarity and ignorance of the cotters around him, he detected imperishable elements of delight—elements that could thrill with the same magical enthusiasm not only peasants, but peasants and their lairds alike, gentlemen and labourers, for generations to come.

This obscure farm-servant poured out his emotions just as he felt them; his songs were as natural and as necessary to his existence as the many fountains gushing from a rugged hill. He depicted exactly what he saw and knew in the little bit of nature and human nature around him, and behold the result to-day! How marvellous his genius, and also how very daring! What possible interest could the polite world take in country clowns and their plebeian cares and loves? Everything was against him. In the very centre of the most vegetating influences, far removed from the advantages—ay, and the disadvantages—of culture; far removed from the great world and the affairs of the great world, the boon companion of uneducated, superstitious, remarkably common-place minds, speaking a language that was intolerable to educated ears, and that was notorious for its uncouthness and barbarity alone,—where was he to derive inspiration in the midst of such a barren wilderness? Were not the elements around him of such a kind as to quench whatever poetic fire he had, as, doubtless, they had extinguished many a budding poem in the dreary past? Well, what do we find?

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Do we find him giving up in despair? Nothing of the kind. Do we find him longing for the wings of a dove, that he might fly away to congenial fields? Nothing of the kind. Do we find him consuming his passion in yearning, day and night, for a subject adequately fitted for his muse; or plunging headlong into the dream-like depths of the past, in order that, losing himself, he might find himself in a golden age of myths and traditions? Nothing of the kind. But we find him, like the true poet, in a golden age by his own door, in his own day, and in his own parish; a golden age of peasants, where everything was dear and precious to him, and full of poetry; where their sorrows, and joys, and loves, their hallowe'ens, their fairs, thrilled his heart and burst upon him like the sweet mystical vision of some ideal land! At his own fire-side, behind his plough, in the dull ploughmen around him, he found more than enough to awaken his muse. He had to go no further than the "Cotter's Saturday Night" when his deep piercing eyes caught the glimpse of a sublime poem. And the blushing, artless Peggies and Nellites, and the departed Nannies and Marys, and the aged dear old John Andersons of the district,—nay, even his old mare,—nay, even that most prosy of realities, *a haggis*, were all far more dear, and far more full of true inspiration to this country bard, than all the Venuses and Helens of antiquity. Even in the uncouth dialect of the district he found the possibilities of the finest melody. To find in clowns and rustics the stuff of which heroes are made, was the noble work which Burns set himself to do. But to represent them in a way whereby they become to posterity more than Arcadian, whereby even their provincial dialect and loves still sound like music, and become raised from the country roads and country huts into the abodes of philosophers and scholars, into palaces,—nay, higher still, into the abiding realms of classics; this is the marvellous work which the Ayrshire ploughman has accomplished. Chaucer, Sir Walter Scott, and Burns stand well-nigh alone in our literature, in having stamped genuine permanency upon a provincial dialect and provincial characters, and raised them to the realm of true poetry. Through Scott and Burns alone, the Scotch may nowadays be proud of their Scotch; for it has still all the echo of a noble poetry.

And, now, if we look more narrowly into his works, we shall find the genius of Burns in detail. Before doing so, it may be remarked that we can view a poem from two aspects: we may confine our attention to what the poem treats of, the idea which it presents for our study; or we may confine our attention to the manner in which the idea has been executed and pictured. Now, there have been very few poets who, as far as his limited subjects allowed him, combined these two elements of beauty to such perfection as Robert Burns. Of course the song is a charming piece of art, and admirably adapted for the exercise of such skill. But the song is as subject to rules and conditions as the epic, or the sonnet, or the ode; in many important features it is even more so, for, notwithstanding the stringent rules, if

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it lacks a sweet spontaneity, it lacks everything. We have only to read Burns's valuable letters to Thomson, the song collector, to see the careful study and deep anxiety which his apparently marvellously-spontaneous songs invariably demanded. As the tiny flower of a stately tree involves not only months and months of sunshine and rain, but also the best and the one supreme effort of the plant itself—for all its energies are directed to the growth of its flower,—so a song demands all the concentrated energies of the most subtle poetic genius interwoven with the richest and the widest experience.

It is not only, however, in his songs that Burns excels. Even in his longest and most realistic works, his poetic genius is as masterly as it is thorough, as may be seen in the following stanza of "The Cotter's Saturday Night," although, with, perhaps, the exception of "The Hallowe'en," "The Cotter's Saturday Night" was the most distinctly provincial picture he ever penned:—

"At length his lonely cot appears in view
Beneath the shelter of an aged tree,
The expectant wee things toddlin', stacher through
To meet their dad, wi' flichtering noise and glee;
His wee bit ingle blinkin' bonnilie,
His clean hearth-stane, his thrifty wife's smile;
The lisping infant prattling on his knee,
Does a' his weary carking cares beguile,
An' mak's him quite forget his labours and his toil."

For the treatment of the subject, there are two noteworthy characteristics—firstly, the selection of the separate items, and, secondly, the relation of these items to each other and to the picture as a whole. Observe how artistically he has selected each item from beginning to end,—*"the lonely cot," "the aged tree," "the expectant wee things," "the wee bit ingle blinkin'," "the clean hearth-stane,"* and so on. Here every object is a picture. The genius lies in his selecting these special characteristics, and utterly ignoring the thousand other characteristics which an ordinary mind would have seized on, and seized on alone. And then observe the relation of these items to one another. They bear marks of the closest study and the most searching insight; genius never writes by random. Here we find that each separate element weaves itself into the other like the notes of music. You could not cut away one without maiming the whole. For example, *"his wee bit ingle blinkin' bonnilie, his clean hearth-stane,"* and then observe as a climax, as accounting for it all, *"his thrifty wife's smile."* This is the very consummation of art. And, lastly, he even shows his fine poetic taste in the very metre which he has chosen; for the slow musical cadence of this stanza is charmingly in keeping with the solemnity of the subject, and falls upon the ear like the subdued strain of a far off anthem.

There have always, however, been poets who have combined the loftiest aim with the most perfect execution. But even when the highest ideal has been combined with the most beautiful expression, we

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find that the poetic susceptibilities underlying them are frequently limited to one study or group of studies, to one particular aspect of nature or human nature. Byron, for example, never till near his death could produce anything, so far as character was concerned, but a splendid picture of his own great melancholy soul; "*Childe Harold*," "*Cain*," and "*Manfred*" are all one and the same tragic study. He maintained, if one may say so, the one sublime strain. And this, in a great measure, is true of the brilliant company of poets who burst into song at the dawn of the present century. From Cowper to Wordsworth we have well-nigh one continued burst of magnificent egotism—an egotism, however, which arose from the deepest necessities of the times. A sense of the supreme value, and even grandeur, of the individual soul in its great relationships to man, nature, and destiny; the possibilities of humanity as revealed in the noble longings of its noblest and most solitary sons; the lofty musings and the splendid visions of retirement were all needed, and only grew out of the most fearless introspection. As the result of these solitary musings, the very air became, by-and-by, filled with great ideals; but, as proclaiming their original source, they only found utterance, in the first place, in the most secluded shades. Nothing could more clearly indicate this fact than the simultaneous appearance of two such poets as Cowper and Burns, each of whom sang his verse not only far from each other, but "far from the madding crowd." But the poetry of this whole movement is so full of a high ideal for humanity, "the enthusiasm for humanity" is so fervent and so passionate, that it is really more like an exalted prophecy than art. The moral imagination is the grandest feature; but the moral imagination is developed at the expense of the artistic imagination—a moral rather than an æsthetic effect is sought. This is particularly obvious in the earlier poets of the movement, such as Crabbe and Cowper, who, whilst they are inspired with the noblest yearnings for man, are nevertheless incapable of entering into the life of even the very men of their own parish. And even in Wordsworth and Byron, who were out of sight the two grandest developments of the movement, there is nothing more striking than the singular absence of dramatic power. Their poetry is simply their own best personality; for they were both fully alive to the fact that they could give to humanity nothing more marvellous and nothing of more enduring interest than the secret workings of their own grand souls. But with Burns we find that his own personality is the least conspicuous feature of his poetry. And this is all the more remarkable, because in spirit and in reality he was one of the chief founders of the new movement; his love of nature and his passion for humanity being the most original characteristic of his poetry, and quite as pronounced as either that of Coleridge or Cowper. Nevertheless, his artistic, his purely creative imagination was not only never impaired, but it has never been surpassed. His poetic susceptibilities were spread in almost every direction—spread, as he tells us himself, like an Eolian harp. He

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looked straight into the soul of everything that had life and charm, with the unerring insight of a true artist. Hence he was master of almost every feeling and of every mood. No doubt the outlet of these feelings, however varied they were, and however true to nature, was limited only to songs and fragments, for Burns could write nothing more; but it was limited as a cave by the seashore is limited, through which all the breezes of an ocean play. What other poet but Shakespeare could have produced his songs? It is not their mere variety that surprises us, but it is the wonderful fact that each of them is nearly as perfect as another; it is the wealth of the variety. It is as if he had had a chorus of poets in his own personality, and completely under control. His senses were all so delicately strung, that the one immediately vibrated in the subtlest harmony with the other. He could not describe a stormy night without thoughts of "the owrie cattle or silly sheep," and through "the flaky shower or whirling drift" there arose before him a vision of sublime pathos:—

"Ilk happing bird—wee helpless thing!—
That in the merry months o' spring,
Delighted me to hear thee sing,
What comes o' thee?
Whar wilt thou cow'r thy chittering wing,
And close thy e'e?"

The very words "chittering wing" suggest the whole picture. But his works are simply full of such expressions—expressions that take root and bloom in even the most ordinary mind, as feathery seeds cling to even the most barren soil. "A man's a man for a' that" is an admirable illustration in point. Who is not included in these simple yet sublime words, "for a' that"? It is a horizon as wide and as splendid as the heavens. But Burns possessed this magical descriptive power, which gives us phrases and suggestions that haunt the memory, in common with all the great poets of the succeeding generation. Wherein he mainly differed from his contemporaries, and even from most of his successors, was in his subtle artistic sense, and his strong dramatic consistency. It has been said that at one time he had serious thoughts of writing for the stage. This is likely enough, and it is certain that no poet of his day had more of the refined artistic spirit, the fruitful insight into character, the subtle sympathy with every phase of existence, and the wild delight and absolute self-surrender which are so essential to the drama. Even in the succeeding generation, only Sir Walter Scott and Shelley, who, in many important features, were the two greatest master-spirits of the time, were gifted with the same dramatic genius. Burns is far more allied to Shelley and Scott than he is either to Byron or Wordsworth. Their genius is of the same impersonal, creative kind; and they differ from one another mainly in aspiration. Scott received all his inspiration from the past, Shelley from the future, Burns from the present; Scott turned passionately to the noble

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and great traditions which were passing away, Shelley looked at life in the mystical light of a glorious golden age which he saw in store for mankind, and which fired his imagination with its heavenly glow, turn where he might: Burns, in the fulness, the variety, the brilliance, the wealth of a present existence, turned to it for all his poetry. He was never at a loss for a subject. Nevertheless, in kind, the genius of each is precisely the same, and belongs to the Shakespearian rather than to the Wordsworthian, or even Miltonic type. And Shakespeare stands higher than one and all of them, inasmuch as his standpoint includes the standpoints of each. But, like Shakespeare, Scott, Shelley, and Burns are essentially artists, full of the same rare creative imagination, an imagination capable of creating, out of airy nothing, treasures and forces more lasting than dynasties.

There is little of Burns himself in his works; but his fine artistic genius gives due beauty and character to well-nigh everything he has written, just as the sun gives a distinct colour and charm to every flower it shines upon. Even his minor poems and "addresses" are full of dramatic power. It is still more obvious in "The Twa Dogs;" and in "The Hallowe'en," not even Chaucer has depicted life with a finer sense of individuality, or a firmer fidelity to the requirements of art. But the same genius, perhaps, reaches its very grandest development in "The Brigs of Ayr" and "The Jolly Beggars." Fragmentary and incomplete as they are, no other poet of his day could have written either of these two marvellous poems. From an artistic point of view they are perhaps the most wonderful of all Burns's creations. As a work of pure imagination, "The Brigs of Ayr" displays Burns in his widest and best excellences. The dramatic consistency, and the high artistic beauty of the piece, are only less marvellous than its rich and lively imagination. What, to all appearance, could have been a more unpromising subject for poetry than a couple of commonplace country bridges, even in the moonlight? Yet, in point of fact, as presented to us by the ploughman, what picture, out of the "Midsummer's Night Dream" is more full of the sweetest fancy? It has often been assumed that Burns's strength lay entirely in his Doric. This is certainly not true of "The Brigs of Ayr." Here his English is as masterly and as magical as his Scotch. What could be a more delightful contrast, after the sturdy Homeric "clishmaclaver" of the Bridges, than the exquisite description of the fairy train:—

"Adown the glittering stream, they featly danced,
Bright to the moon, their various dresses glanced;
They footed o'er the watery glass so neat,
The infant ice scarce bent beneath their feet;
Whilst arts of minstrelsy among them rung."

An ordinary poet would have marshalled all this fairy train to the village green in the glare of the open day.

What he gives us in his songs—and it is by his songs that Burns,

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after all, surpasses all other poets—is of such a nature and of such a quality that he makes us fill up the void almost with poetry for ourselves. They not only carry us along with their own swift, sweet impulse, but by a single touch, a single expression, there is often revealed a sudden field of beauty for the imagination to soar over. What page of history could recall the scene of Bannockburn with such thrilling, telling force, as “Scots wha hae wi’ Wallace bled”? or where can there be found a sweeter or a more musical dream of life than—

“We twa hae run about the braes,
An’ pu’d the gowans fine;
But we’ve wandered mony a weary foot
Sin auld lang syne.”

It is a complete life-drama in miniature, a four-volumed story in four lines. It may be said that the chorus of this song was in existence in Burns’s day, and that he only appropriated it. He added this verse to it at any rate. Besides, it is the peculiar prerogative of genius that it takes from every source to convert to its own. Burns found the chorus of this song in the corner of the streets, as neglected as a ragged orphan; he detected its worth when it was deemed worthless; he adopted it as his own, gave it the benefit of his creative spirit, and lo! it has fled, ever since, a joyous spirit of song round and round the world.

But Burns was by no means all sweetness and compliments. His satire and piquant fun have never been surpassed; and, like his other qualities, their value lies in the fact that they leave so much for the imagination. It is sometimes forgotten that well-nigh all poetic natures are satirical,—a poet almost of necessity must be a satirist. Even Cowper, the most gentle, and Shelley, the most dreamy of poets, were very satirical. And it is due to the fact that a poetic nature is as susceptible to the presence of the false, degrading, and ridiculous as of the beautiful and good; as keenly awakened by the absence as by the presence of high influences,—sometimes even more so. Pope and Swift and Byron were more so. Burns felt the mean, the low, the pretentious, just as keenly as he felt the generous and lovable. And his “creative vision” searched into these lower regions of character as well as into the higher, so that whatever rare insight we find in his pictures of the one we also find in his pictures of the other. So true is this of Burns that one does not know whether to admire most his satire or hilarity, his sadness or love, for they are all equal in point of intensity, piquancy, freshness, or power.

This poor unfortunate ploughman was “a poet of nature’s own making.” We may regret his life; we may regret that he was so unjust to himself, and perhaps also to posterity; we may painfully regret, and even never forget, his blemishes; but, in spite of them, there shines out clearly still his marvellous genius, which neither poverty, nor hardship, nor even a ruined life could stamp out, for genius cannot be

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killed : it scintillated in the coarse, murky surroundings in which it was hid, like a star in a tattered cloud.

The tattered cloud has long ago melted away into the ethereal blue ; and now there remains but the genius of the poet, calmly and silently shedding its light upon humanity.

DAVID SIME.

CHRISTIAN LIFE IN SCANDINAVIA.

II. NORWAY.

FOR the purpose of the survey and estimate we are trying to make of Christian life in the three northern countries of Europe, it is convenient to have begun with the country which is largest and lies between the other two ; for, in the matter of religious life, as well as geographically, Sweden holds a middle place. In all the three, the Church is Lutheran and the king is its head, very emphatically ; and, in all three, spiritual torpor prevailed during the first quarter of this century ; but the recent heavings of new life have affected Denmark more, and Norway less, than they have affected Sweden. When we come to Denmark, we shall find ourselves getting homeward ; going now from Sweden to Norway, we are moving farther away from the stir and force of modern life.

We who are accustomed to large cities, easy roads, swift railways, telegrams, and daily newspapers, cannot think justly about the religious progress of our Norse brethren, unless we consider how differently they are situated in these respects. The area of Norway is rather larger than that of Great Britain, but the greater part consists of rugged mountains and is covered with forest trees, while there are only 344 miles of railway in the country against our 17,000. The roads are few and poor, and there are 27 acres of forest to each inhabitant. The population, thinly scattered over the country and a good part of it afloat in a large merchant navy, does not exceed a million and three quarters. Knowledge has not so rapidly increased in Norway as among ourselves, because very few persons, comparatively, are there running to and fro.

Hans Nielson Hauge was the first to stir the Norsemen to religious earnestness in modern times. A peasant, knowing nothing of the learning of the schools and without any commission from man, he began to preach in 1795, when twenty-four years of age. His ministry was that of a *Vox clamantis*, giving large prominence to the law, and vehemently rebuking the gross immorality and frigid Sadduceeism that prevailed all around. Multitudes listened, and many repented during the nine years that Hauge was permitted to carry on his reforming labours. In 1805 he was, again like the Baptist, cast into prison, having been found guilty of teaching error, of contempt of the instructors established by law, and

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of holding assemblies for religious purposes. The imprisonment was accompanied by hard labour, and seems to have lasted for the greater part of the remainder of his life. But his influence did not cease. From his prison, and during intervals of freedom, he continued to keep alive the good work through fully twenty years, and to such good purpose that "Haugianer" is to-day the name (no longer despised) which is used to denote those in whom spiritual earnestness breaks the trammels of form, and *Haugesminde* is the name of a mission-church in Christiania. When Principal Cairns was in Norway four years ago, he met this man's son and son-in-law, both clergymen of the Lutheran Church, and held revival meetings with them in the prayer-house at Skien.

There is no outstanding name in the religious history of Norway between that of Hauge and those of men still alive. But the leaven went on spreading; and when Rosenius rose in Sweden, his influence reached, through *The Pietist*, to a country which was now again politically annexed to it, and which has a language but slightly different. For it was during Hauge's imprisonment, in 1810-1814, that the revolution took place which gave to Norway constitutional government and its present noble university, and united it to Sweden under Bernadotte. The religious movement has never ceased since Hauge's days, but has steadily increased, and is producing notable effects at the present hour.

There are, indeed, still places where you may encounter a remarkably crass sacerdotalism, as at Tromsøe, a town so far north that it has no sunrise for two months. There, in July of 1879, a correspondent of *The Guardian* witnessed an ordination of priests, which seems to have impressed even him as extreme in its ritual and in the positiveness of the absolution pronounced by the bishop. And within Lutheran Churches there must be always something of this sort, the Norwegian Church having had a Henry VIII. in Gustavus Vasa (1529), and a Laud in Laurence Petri (1531), but neither a Latimer nor a Knox. On the other hand, we are told by Dr. Von Scheele that when the Synod of the Swedish Church met for the first time in 1868,* many brethren came from Norway to observe the new institution, and were convinced "that it was just such a body their Church required." When the Parliament in Christiania threw out the motion to give the Church of Norway such a Synod, "free conferences were held all over the land, and several changes in the Church's constitution were declared to be not only desirable, but absolutely needful." The Synod does not yet exist; but in 1878 the bishops, convened by Government, issued an exhortation to pastors to receive such lay-preachers as were willing "to place themselves under their directions;" and, further, they bade them inquire of these lay-preachers, and of their flocks, whether any change in the form of absolution was desirable. The answer given by the theological faculty in the university to this question was strongly affirmative.

* See *Catholic Presbyterian* for February, 1881, p. 108.

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Norway has had, during all this century at least, prayer-houses in many places, side-by-side with the parish churches ; and the number of these is rapidly increasing as the wave of spiritual life rises and spreads. They were by no means intended to house dissent ; but as things now are, they serve a most important purpose as places where those who cling to the State Church, and those who have begun to leave it, may meet on the ground of our common faith. It was in the *Bede-hus* that Principal Cairns held the meetings we have referred to, and where his accounts of the recent revival in Scotland were listened to by eager crowds, "Hold the fort" being sung as lustily as in Berwick.* In the capital, and perhaps in some other places, dissenting chapels and congregations already exist in connection with the Baptist and the Methodist denominations ; but it is remarkably difficult, just at this moment, to speak with any accuracy regarding the position of Norwegian dissent. It is meanwhile in solution : a statement true to-day might not be true to-morrow. For instance, if we were to follow Dr. Cairns's statement of what he saw in 1877, we should describe Pastor Munch, author of the "*Kom til Jesus*" (for the orthodoxy and eloquence of which book the Principal vouches), as a dissenter ; for he was present when that distinguished evangelist united with Pastor Wettergren in celebrating the Lord's Supper outside the pale of Lutheran ritual. But Von Scheele, in 1879, tells us that Pastor Munch "has returned to the mother Church." There are a few free congregations, not as yet linked to any of the denominations, and another decade, perhaps, must pass before it can be definitely known how far the formation of a Free Norwegian Church is or is not a fact.

Meanwhile, the two who have been named—Wettergren and Munch—with Storjohann and others who retain their connection with the Established Church, are carrying on earnest evangelistic work. Christiana has its Gospel-tent for the summer, and its "Effata" chapel for all weathers. Pastor Stiensen, trained in America, has a little Methodist theological hall, where he teaches about a dozen students. The demand for the Word of God is rapidly increasing, so that the native Bible Society has been obliged to issue fresh editions containing maps and references, while the aid of our societies is gratefully received. In 1877 the British and Foreign Bible Society disposed of 30,000 Bibles, New Testaments, and portions in Norway ; and in 1878 its circulation rose to 41,000. Pastor Storjohann's last report (that for 1880) to the National Bible Society of Scotland tells of 500 Bibles, 1399 New Testaments, and 1269 portions sold by the five colporteurs under his superintendence, whose only support is an allowance of fifty per cent. on their sales.

It only remains to be said that the Christians of Norway have long been united with those of Denmark in maintaining a mission among the

* *Sunday at Home* for 1879.

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Santhals in India;* and that they show much interest in preserving Christian influences among their sailors and emigrants.

III. DENMARK.

Dr. Von Scheele, in his address at Basle in 1879, speaks of Denmark as "not only a geographical but also a spiritual bridge between the isles of which Isaiah speaks and the more central abodes of European culture." The remark is a suggestive one, coming from a highly intelligent professor at Upsala; and its truth is proved the more we investigate the origin and the present state of Christian life among the warm-hearted, simple, and earnest people of Denmark.

The rationalism of Germany had spread over most of the Danish Church at the beginning of the century, having been imported by ministers who had gone to study in the land of Luther. The ritual of the Church was saved from their destroying hands rather through the Erastianism of the Government, and the conservatism of the bishops, than as the result of any widespread religious conviction. In Jutland and Funen, however, there remained some life among the common people, and this was fostered by the Moravians, who pressed into the country from Christiansfeld. These believers would travel forty miles to hear the Gospel in the few churches where it was preached; and, for the rest, they gathered themselves in conventicles, sang old Bishop Brorson's hymns, read Luther's writings, and strove to edify one another from the Word of God. To the clergy they went for the sacraments, seeing they were not permitted to tamper with the ritual; but that was all: they would not even send their children to the national schools where rationalistic influences prevailed.

Out of this state of things—during which rationalism greatly prevailed—though an orthodox reaction was setting in, chiefly among the peasantry, who, however were scattered, and had scarcely any organisation—there arose, within the first quarter of the century, two men who but lately passed away, and whose influence is deeply impressed on the Danish Church. J. P. Mynster (1776-1854) was brought from a country parish to Copenhagen about 1811, and made chaplain to the court; in 1834 he was raised to the bishopric of Seeland, and held that office till his death. He was an aristocrat by disposition and an Erastian in principle, but withal an earnest, living believer, and gifted with a striking and highly cultured eloquence. This man smote rationalism hip and thigh, and was the means of bringing many among the educated classes to Christ. By his writings and great personal influence, he created a school of clergymen who were sound in the faith, comparatively earnest, and very good churchmen. At the same time, he had no sympathy with those who sought edification in peasants'

* In the former paper (p. 106) we ought to have said "Gonds," not Santhals, when mentioning the foreign missions of Sweden.

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huts, and did not shield them from the fines and imprisonment with which their irregularities were visited.

N. F. S. Grundtvig (1783-1872) was a man of another stamp. Coming to the capital as a beneficed clergyman in 1822, he assailed rationalism with so much violence, and aroused so much personal bitterness, that, at the end of three years, he was constrained to resign his office. He and his followers craved leave from the King to form a free communion inside the State Church, and were refused. His influence was thus turned more in the direction of the common people and those in country places, who received him and the men who adopted his style of preaching with extraordinary enthusiasm. He was a poet, and gave them new hymns, besides translations from the Latin, German, and English; he was fervent, plainspoken, and fearless, as became one who had the blood of the old Vikings in his veins, and he won men's hearts. Grundtvig visited England more than once between 1829 and 1831; and when he was permitted, the year after, to resume the evening service in his old church, his utterances proved how much he had gained by contact with our freer and more advanced religious life. In 1839 he returned to the Church, but without any lessening of his zeal or his popularity. The most noticeable feature of his teaching was an opinion, very seriously adopted and earnestly urged, that the Apostle's Creed had been handed down *verbatim* from our Lord, and ought to constitute the only doctrinal symbol in the Church; but this odd fancy did not seriously hinder his usefulness. That was more imperilled by the attempt he made, about the revolution period of 1848, to connect his efforts for freer religious life with politics.

With these two men there ought to be named a third, Søren Kirkegaard, a distinguished thinker and author of works in which the Erastian theory was powerfully assailed, and the supreme importance of personal consecration to Christ was pressed almost to the point of exaggeration. Dr. Von Scheele says that the religious life of Denmark became more free than that of the two sister countries, specially from the time (1850-1855) when this man's influence became marked.

The result is, that, for about the space of a generation, a vigorous movement in the right direction has been going forward, affecting the national mind and heart, and more recently the national conscience, concerning the things of the Lord Christ.

The least satisfactory part of Grundtvig's influence was a strong emphasising of our Lord's real presence in the sacraments, too nearly akin to the sacramentarianism (if not quite to the sacerdotalism) which is working so serious mischief among ourselves. Among his followers, this extreme view helped the natural heart to loosen the obligations of Christian morality. There has accordingly arisen, within the last twenty years, another movement organised under the name of "The Church Union for Home Missions," in active antagonism to the weaker points of Grundtvigianism. The head of this movement is Pastor V.

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Beck, "a preacher," says one of his brethren, "whose gifts in a greater country would acquire him a renown like that of Spurgeon." The Home Mission carries the Gospel to the masses, with a special emphasis laid on the new life of believers, by means of colporteurs and lay preachers, who gather their audiences in schools, private houses, or the open air. The clergy co-operate with these preachers in the most friendly spirit, and the audiences are often very large. Its annual meetings are held in various parts of the country, and bring out immense gatherings of all classes, "from members of the royal family to the inmates of workhouses." There is being erected in Copenhagen a large building which is to be the headquarters of this mission, at a cost of 200,000 kronor, the fourth part of which sum was contributed at the first meeting by 250 persons, an average of £10 each. When the last annual meeting was held, in a wood seven miles from the capital, excursion trains were put on to accommodate the thousands who attended. The exercises of these meetings seem to resemble those at a gathering of Welsh Calvinistic Methodists, as there is much singing and prayer, with plenty of lively, earnest preaching.

In close connection with the Home Mission is the St. Stephanus Society, which is organised for the purpose of fostering all manner of Christ-like services. It has its circles all over Denmark, serving men in the spirit of Christian love by means of children's refuges, young men's associations, classes for servant girls, seamen's homes, sick-nursing by deaconesses, and other forms of women's work. This society also seeks to do good by the diffusion of pure and Christian literature. It prospers.

The Seamen's Mission has its ordained ministers in Hamburg, Newcastle, Hull, and London; and the Seamen's Room in Copenhagen furnishes polyglot services every week for the benefit of Norwegians and Swedes, Englishmen, Germans, and Frenchmen, as well as Danes.

With two exceptions known, the Sunday schools of Denmark date only from 1875. There are now 70, attended by some 9000 children, and the number increases from year to year under the care of the Home Mission and St. Stephanus Society.

A Tract Society, under the admirable care of Pastor J. Vahl, has been in existence for twenty years. It has issued 273 tracts, in editions of 10,000 each. The Home Mission has also a journal, issuing 11,000 copies every week.

The Bible Society was organised so early as 1814, and continues to prosper. It is very largely aided by the British and Foreign Bible Society, whose representative in Copenhagen is Pastor J. Plenge, a man of devoted zeal and great wisdom. He and Pastor Vahl have told us, with joyful faces, how they can remember the time when the churches, which are now filled, were empty; when the erection of a new church was a thing unheard of, whereas, within ten years, seven new churches have been built in the capital alone, the cost being defrayed by voluntary offerings.

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One naturally asks, how far all these vigorous movements have affected the State Church, or led to organised dissent? The answer is, that both the party of Grundtvig and that of the Home Mission have put forth demands for greater freedom, and the Government has prevented dissent by making concessions in proper time. The parochial tie, by which a Dane was bound to receive sealing ordinances at the hands only of the clergyman of his parish, was dissolved in 1855. In 1860 a "Free Congregation Law" was passed, permitting any congregation to choose its own minister, on condition that they should support him, and that the man chosen is an ordained servant of the Danish Church. These concessions are, in the meantime, satisfactory to the greater number, although individuals are craving for change in the matter of ritual.

Dissent, therefore, only exists in very small bodies. By one of these the ground taken is, that the State Church is careless as to purity of discipline; with another, the basis of separation seems to be a very gross antinomianism. There are some Baptists and Methodists, but their numbers are said not to be increasing. In Denmark, as everywhere else, the corruption of Christian simplicity by a subtle form of pride, reveals itself noisily in Plymouthism. Of the Danish Church, it may be said—what is equally true, however, of the Church in any European country—that it resembles Solomon's cargo of "gold, silver, ivory, apes, and peacocks;" one part of sterling value, another rather ministering to curiosity, while making much noise on the voyage.

Martensen, the present bishop of Seeland, is held in very high esteem by all parties within the Danish Church; and those clergymen who shrink from identifying themselves very closely with either the Grundtvig or the Home Mission party, fall into rank as his followers. He represents the policy (if one may use that word for want of a better) of his predecessor Mynster—that, namely, of orthodox and conservative churchmanship, but with wise and right-hearted adaptations to present times. As a theologian, Martensen is pronounced to be foremost among Scandinavian authors, whether ancient or modern, his works on dogmatics and Christian ethics proving his mastery of all the learning of the day, and breathing a spirit of "positive evangelical earnestness." The members of the Theological Faculty in the University are all men of living faith, and some of them have written works of considerable importance. The title of one of these, "The Present and Future of Protestant Church Life," by Clausen, late president of the Faculty, is suggestive of the line in which Danish thought is moving: so also is another, "The Spiritual Priesthood of Christians," by P. Madsen. A *Journal of Foreign Theological Literature* was started by Clausen a generation ago, and is continued by the Cathedral Provost Gude; and *The Theological Journal* is edited by Dr. Kalkar. "There is also, as in the two sister countries, an increasing number of religious papers and devotional books of various schools of thought."*

* Dr. Von Scheele's paper at Basle.

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Our own observation of Christian life in Denmark, slight though it was, may help to give English-speaking readers an additional idea. The Frue Kirke of Copenhagen, splendid with the masterpieces of Thorwaldsen, was filled at morning service on the Lord's day with an audience that seemed to embrace all classes. For half-an-hour or more,—what with sumptuous priest's robes, candles, intoning, the priest's back to the people, much genuflexion and muttering,—the ritual was seriously distressing to an old-fashioned Presbyterian. But when Dean Rothe went into the pulpit, the scene was entirely changed. The audience grew larger, and the play of emotion on the faces of men and women, not one of whom could be careless, was most interesting to watch. The speaking, entirely without paper, was that of a thorough orator, and the matter (we were assured by a pastor present), was intensely evangelical and practical. But what about the remainder of the Lord's day? Alas! there, as throughout Scandinavia, the Christian mind does not appear to have bent itself to study the teaching of Scripture regarding the Sabbath; certainly, the Christian conscience is imperfectly enlightened as to its due observance.

The religious movement throughout Scandinavia, it will thus be seen, is still in progress. Things have not reached a permanent, settled condition in any of the three countries; but our impression, derived from the survey of which these papers are the result, is that the outlook in all the three is decidedly encouraging.

I must not close without expressing my great obligations for the information here condensed to Pastor Tegner of Liverpool; to Dean J. Vahl of Næstved, who has placed at my disposal the papers recently read by him at the Belfast Conference of the Evangelical Alliance; and, chiefly, to a young clergyman who hopefully represents the rising culture and vigour of the Danish Church.

A. MACLEOD SYMINGTON.

THEOLOGIAN OF THE DAY—PROFESSOR HENRY B. SMITH.*

IF such a thing were possible, and a star should fall from the firmament, after the brief surprise of the flash the heavens would look much as ever. Nevertheless, we can imagine that the sailor who shaped his course by its steady light would find the sky emptier than before. No doubt, it would be an exaggeration to say that a sun was extinguished and the world darkened when the subject of this paper

* Henry Boynton Smith. *His Life and Work*. Edited by his Wife. New York: A. C. Armstrong & Son. 1881.

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ended his useful and honoured life ; but to the hundreds of theological students trained under Professor Smith's influence, to the younger ministers of the Church who looked to him for advice, and to the personal friends who idolised him, it is as if a brilliant and guiding star were gone out. It seems eminently proper that in these pages some note should be taken of one who held so conspicuous and influential a place in the Presbyterianism of America. The chair of systematic theology in Union Theological Seminary, in the city of New York, which he occupied for twenty-one years, and his highly successful work in suggesting and promoting the re-union between the Old and New School bodies of the Presbyterian Church in the United States, give him a just claim to more than a passing notice.

The memorial volume whose title stands at the head of this review, perhaps unintentionally, but not the less felicitously and accurately, sets forth in its secondary title, "his life and work,"—the sum of the story of Dr. Smith ; for his life was work and work was his life. His last forty years were overfilled with a scholar's labour, and it may be said that he died of work at last ; thus, literally, his life was work. On the other hand, it seemed equally true that work was his life. So long as he pulled in his harness, his strength seemed almost equal to his day ; when he relaxed the strain, his strength seemed to relax also. More than once the memoir shows that his vacation days were not always his days of most conscious vigour.

It is almost needless to remark that the book by his widow is written by a loving hand. But this is not always a drawback, and it certainly not so in this case. Those who are nearest to us commonly know us best ; and, so far from being blind to faults, love is often keen to detect deficiencies, inasmuch as it is more sensitive to the general estimate in which its object is held. At all events, those who best knew its subject will not feel that the book overestimates the qualities which it commemorates. If there be an apparent lack of incident in the narrative, it is fairly accounted for by the fact that it is the record of a scholar's life, the incidents in which are not of the outward and visible sort.

Henry Boynton Smith was born at Portland, Maine, 21st November, 1815. Like many other men in New England, of better mental than physical stamina, he came of a family somewhat prominent for ability and influence, and showed his inheritance at an early age. It is mentioned that he was able to read before anyone suspected that he so much as knew his letters, and that at four years of age he read fluently and correctly. From his very childhood he began to lay up those encyclopædic stores which made him subsequently the illuminator of every topic in every company. "That child," said an early instructor, "learns everything without being taught." So continuously was this swift intellectual pace kept up, that he entered Bowdoin College at Brunswick, M.E., at the too early age of fifteen years. In

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his fourth year at College, the always thoughtful boy was converted. There was a season of special religious interest at Bowdoin at the time, and he came under its influence. Of this period the book remarks:—

“Some of his perplexities were of a theological character, others grew out of his peculiar intellectual habits and temperament. His early training under the pastorate of the Rev. Ichabod Nichols, D.D., had led him to regard as irrational the doctrines of orthodoxy, and to question the reality of any such spiritual change as conversion. On this subject, however, his opinions were already unsettled. ‘I have long doubted Unitarianism,’ he wrote at this time to a friend. Various causes, indeed, had conspired to weaken his prejudices against the Trinitarian-Evangelical system, and to pave the way for its hearty acceptance. At length, after a severe struggle, yielding all his objections, he gave himself up gladly and without reserve to the service of his Divine Redeemer. This act of self-consecration he ever after regarded as the beginning of his true spiritual life.”—p. 13.

This was, indeed, the principal event in his quiet life. It conditioned all he was to accomplish in his subsequent years. Immediately thereafter, he entered the Theological Seminary at Andover, Mass., and began his preparation for the Gospel ministry. But before the year was out, there came the first of the long series of temporary failures in health which characterised the rest of his life. From the outset, that eager, alert spirit chafed and outwore the flesh which embodied it; and when at last he died, it was only because the unrusted sword had worn out its sheath by incessant and intolerable friction. Forced by ill health to drop his studies at Andover, he resumed them, after recovering the following year, at the Theological Seminary at Bangor, M.E. There and then, at the age of nineteen, he began the immense bulk of his contributions to Review literature by articles in the “Maine Literary Magazine,” and the “New York Literary and Theological Review.” Already that trenchant pen and pungent style attracted attention, and inquiries were made after the unknown hand which could deal such thrusts against false philosophy and incompetent criticism.

But in a couple of years came a second failure in health, this time so decided that a voyage to Europe seemed to offer the only hope for his recovery. Indeed, the sad friends who bade him farewell as he sailed in 1837, scarcely hoped to see his face again in this world. However, after a few painful and languid months in Paris, he began to recover strength, and shortly proceeded to Germany, where he spent two years, and laid the foundation of life-long friendships with some of the most distinguished scholars of that time and country. He divided his working time principally between Halle and Berlin, and came into personal contact with Tholuck, Ulrici, Neander, Hengstenberg, Twisten, and others, then leaders of theological thought and research in Germany. He was especially thrown into contact with Tholuck, who took the greatest interest in him, and who made no secret of his genuine admiration for him. “What is this Maine,” Tholuck once asked, speaking of him in later years, “which produces men like these?” and to his death the great German kept open the friendship by correspondence.

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Indeed, it may be doubted whether any young American of his generation produced a greater impression of mental power and promise, than this young student did upon his European instructors. When he returned to his own country, as he did in 1840, it greatly puzzled his former instructors in Halle that such a man was not instantly secured for a Professor's chair.

This was his obvious destiny, and it came at length ; but there was an instructive interval before he found his life work. For two years he waited, supplying chairs temporarily vacant in several institutions of learning, hopefully looking towards openings for permanent engagements at Dartmouth and Bowdoin Colleges, which, however, came to nothing. He tried to find a settlement as pastor, but in vain. Thoughtful and admirable as his sermons were, his too apparent physical feebleness was his constant impediment. Great depression naturally followed, and he speaks of it himself as follows :—

"The future, so dark and uncertain, no place in prospect, the doubt whether I can ever be settled anywhere, the necessity to my peace of mind of some quiet sphere of duties, the long delay, the harassing anxiety, . . . altogether, I sometimes feel wretched. May God forgive me for this doubt and repining!"—p. 107.

Thus painfully he went forward, yet instinctively guided by Providence to his real work and place. Two months after writing the above, at the close of the year 1842, he accepted a call to West Amesbury, Mass., where he was ordained and installed on 29th December, as a Congregational pastor. Traditions still survive of his brilliant appearance before the council summoned for his examination, when, as one of its members testifies, "it was at once evident that the clearest head was the one we were examining." Over this five years' pastorate, his only one, we cannot linger. Though Dr. Smith secured the entire affection of his people, and his pastoral career was fruitful and happy, yet, after all, he was a born professor. Even while settled at West Amesbury, he spent much of his time at Andover, giving instruction at the Theological Seminary from Monday to Thursday, and then returning to his parish to compress a week's work for them into the three days which were left,—an arrangement to which, it is obvious, only an affectionate people would consent.

In July, 1847, he was invited to the chair of Mental and Moral Philosophy at Amherst College, Mass., which he accepted and proceeded to occupy in the ensuing autumn. The three years during which he held this professorship passed most delightfully. Perhaps the event which most distinguished its multifarious labours, was his delivery of the anniversary address before the Porter Rhetorical Society of Andover Theological Seminary, on "The Relations of Faith and Philosophy," which at once made him conspicuous in the literary world. It was published on both sides of the Atlantic, being reprinted in Edinburgh, where it attracted much attention—Dr. John Brown and Sir William

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Hamilton expressing a hearty admiration of it. During his very satisfactory residence at Amherst, Dr. Smith formed his professorial habits and methods of instruction, unconsciously preparing himself more adequately for the more important professorship now at hand. The present President of Amherst College, a pupil of Dr. Smith in those days, speaks thus of him as a teacher: what he says of him is equally true of him in his later years:—

“Week by week there grew in the minds of his pupils a deeper sense of his scholarship, his insight, his comprehensive grasp of things, and, more than all, his unwearied interest that everyone receiving his instructions should grow in knowledge and in grace. If we criticised him, it was for giving us so much that we could not always digest it.”—p. 150.

But the principal event in his life was now at hand. In 1850 he was invited to become one of the Professors at Union Theological Seminary, in the city of New York, and he was identified with that institution and its fortunes until his death,—a period of twenty-seven years. For the first three years of his connection with the Seminary, he occupied the chair of Church History. He was elected in 1853 to the chair of Systematic Theology, and performed the duties of both departments until 1855, when, a successor in that of Ecclesiastical History being appointed, he thenceforward confined himself to that of Theology. His labours in the latter chair, and his efforts in promoting,—indeed, almost originating,—the re-union of the two branches of the Presbyterian Church in the United States, constitute his special claim to recognition and remembrance. For details in these two matters, we must refer our readers to the memorial volume itself. But some word ought to be spoken of them before we close.

Wide as was Dr. Smith's influence in ecclesiastical matters, and various as were his literary and critical labours,—as seen in the long series of articles from his pen in the pages of the several theological Reviews with which he was at different times connected; in his translations of Twisten and Gieseler; in his “Chronological Tables of Church History,” those marvels of completeness, system, and research, and in his contributions to encyclopædias,—yet it may reasonably be doubted whether all this counted for as much as his influence in his professorial chair. “In Church History,” wrote Mr. George Bancroft, the historian, “you have no rival in this hemisphere, and you know I am bound to think history includes dogmatics and philosophy and theology.” And again, the same eminent writer said of him, “in truth, it would be hard to find in this country or in England, a man who, in his line of study, excels him in comprehensiveness and exactness of knowledge, or in historical criticism and the philosophy of history. His works establish his reputation and prove his prodigious, and I must say, excessive industry.” This “excessive industry” was expended on his labours for the Seminary, in the lecture-room and outside of it. The memorial volume mentions that—

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"His interest and care for his students were by no means confined to the lecture-room. He was always ready, in season and out of season, to answer their questions, to direct them in reading and study, to lend them his books, to befriend them in any way in his power. One summer, when much needing change, he remained in town in order to care for a student sick with typhoid fever. In not a few instances, he furnished the pecuniary means of helping them through hard places."—p. 168.

As to his labours in the lecture-room, the spirit of them is set forth in some words from his own pen, written indeed when he was a young man, but true to the end.

"That is the high destiny of man—*To know the truth*: but woe to him who seeks it out of Christ and God, and who has not learned that only he whose heart is pure can know the truth! One can learn *facts* enough out of Christ and God, but this is not truth: at best it is only its *form*. I cannot tell you what a deep and intense longing I have to *know*; nor what a deep and unwavering certainty, in the midst of all doubts and fears and shortcomings, I have, that it is possible to *know*, in the fullest and highest sense of the word."—p. 57.

Still, in this same temper, in later years, he taught the enthusiastic classes that hung upon his lips. The centre of his theological system was Christ as a Saviour, and the division of theology which he handled at greatest length and fulness, was soteriology. Perhaps, rather than the great Genevan, Jonathan Edwards of New England was his Calvin. While he had the greatest admiration for the French theologian, the name and the utterances of the New England one were more frequent on his lips. Yet he strenuously denied that some who claim that great light as their leader, adequately interpreted him; and he insisted that Edwards was in closer agreement with the great Calvinistic consensus than some are ready to admit. During the years of the Disruption, though his affiliations were with the New school, yet he plainly intended his system to be irenical, as between New and Old, but it was in no sense a compromise between them. Yet no student of Old school proclivities ever heard anything from the chair which would startle him, or harshly traverse the opinions in which he had been brought up. The Memorial quotes from one of his old pupils:—

"Of all the hundreds of Dr. Smith's students, there is probably not one who could not tell some interesting and instructive incident about him. There is surely not one who does not long to do honour to his memory, and to express that profound sense of gratitude felt by every young man who was privileged to sit at his feet as a learner of Divine things, and to come in contact with his noble and devoted spirit. He was one of those somewhat rare professors who are equally admired for his marvellous talent and acquirements, revered for his holy and consecrated life, and loved for his ever thoughtful kindness and deep interest in all whom he taught."—p. 169.

It is no wonder that such a man exerted a prodigious influence. His students have gone out to all parts of the world; they are professors, pastors in great cities and in quiet rural parishes. They are missionaries in all climes—but everywhere they bear with them the memory of his teaching, and they bear on them the stamp of his individuality and power.

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Next to his services as Professor of Theology, must rank his part in promoting the re-union between the severed branches of the Presbyterian Church in his native land. Probably he did more than any other man to bring it about. As retiring Moderator of the New-School branch, in May, 1864, he preached the opening sermon of his General Assembly, on "Christian Union and Ecclesiastical Re-union," which, it has been said, struck the key-note of the movement. He wrote, talked, and preached enthusiastically upon it for the next five years. He called it his "one aim." His contributions to the Reviews upon the subject were large and constant. His influence over the younger ministers of his branch of the Church was great, and they were enthusiastic for re-union because he was. For a partial enumeration of his labours on this behalf, we must again refer to the volume itself, from which space will not allow quotation. But he saw his eager desire fulfilled. While in Europe, whither he had been again driven to recover the health once more lost by his too strenuous exertions, he heard the news. Dr. William Adams wrote to him, just after the adjournment of the reunited Assemblies :—"The re-union is *un fait accompli*. You were missed by all : very frequent mention was made of your name, both in public and private. All feel that no one has done more than you to bring about re-union."

But the strain had been too great : he had overworked himself. He returned in 1876 from his tours in Europe and the East without essential benefit : thenceforth his life was but a series of valiant struggles with increasing weakness. He broke down repeatedly in the lecture-room, but as repeatedly resumed his lectures after brief rest. It was plain that the oil was burned out. In 1874 he and his friends thought it best that he should resign his chair. The resignation was accepted with strong expressions of regret and appreciation, and arrangements were made to continue him as Professor emeritus, in which capacity he continued to lecture as his strength allowed, giving a course on Apologetics at the rate of one a-week. His last lecture at the Seminary was given 12th December, 1877, on "relative knowledge." From that time he sank rapidly. Weeks passed in a thick cloud of cerebral darkness, from which there shone only transient gleams of light. But these flashes showed that the feet of the traveller stood upon the rock. Early on Wednesday morning, 7th February, 1878, the darkness disappeared, and he passed into the light.

It remains for us to say a few general words on the life thus briefly outlined. Here was a man, always a quiet scholar, who was little before the public, who never grasped any of the prizes of his profession, such as they are, of whom comparatively few of the fifty millions of his own countrymen had so much as heard. The question naturally arises on reading such a volume as that before us—Is the life of such a man a failure, or a success ?

The answer to that question depends on the point of view from which

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it is answered. There are two kinds of success. There is what may be called a *personal* success,—one in which the person of the successful man goes with the success, and is emphasised and irradiated by it. He who succeeds *thus* is conspicuous ; men note and envy him. The other type of success may be called *impersonal* ; it is a real success, but the person who succeeds is not conspicuous, because the brilliance of what he effects shines on other persons and things, rather than on himself. However successful, such a man is almost hidden behind what he does.

It must be allowed that the hero of this volume—for he was a hero, struggling heroically, overweighted, overworked, and overworking—did not enjoy the first kind of success, the brilliant and most envied sort. The reasons for this stand confessed on every page of the volume. He lacked physique. It is not necessary to have known him in order to perceive this: whoever reads the book must see it. The mental power was too heavy for the light machinery it drove ; only outwear and wreck could come of the speed at which the first whirled on the last. He lacked both muscular and vocal physique ; there was none of that overpowering presence which awes and commands the masses of men—none of that deft and mighty vocalisation by which the marvellous, well-nigh inexplicable effect of a noble voice bewitches them. Furthermore, in ecclesiastical matters he was influential from behind and beneath, rather than at the front.. Possibly the very fact of his physical feebleness and lack of vocal impressiveness in great assemblies for public debate, made him shrink from open leadership of movements which seemed to him important. In such things, far more than many knew, his hand was felt rather than seen. He was consulted on all important matters of ecclesiastical procedure. He procured many a deliverance in ecclesiastical courts, and set in motion many an ecclesiastical action, in connection with which no man saw his face or heard his name. Hence he was influential rather than conspicuous. Finally, his system of theology and his turn of mind were irenic. With his crystalline powers of analysis, he saw through the outer differences of statements into the inner unity of meaning, and was instinctively searching for such modes of presenting philosophic and theologic truth as should unite all reasonable disputants without sacrificing the truth itself. That he should be irenic implies that he was moderate and mediating. This, necessarily, barred all those strong, bizarre, or striking ways of putting things which attract attention and thrust a man into notice. These three things stood, or stand, in the way of a general public recognition of this as a successful life, at least in the first of those senses of which mention has just been made.

Yet his life was no failure. It had that other sort of success which I have called *impersonal*, because one does not associate the man with it as an intrinsic part of the whole. This latter success attended the life which we have under review. It is impossible to avoid a comparison between him and his great neighbour at Princeton who departed about

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the same time—the late Dr. Charles Hodge, but this can be done without in the least derogating from the just fame of either. It is reported that, in Germany, such men as Tholuck and Hengstenberg and Kahnis put quite as high an estimate on the intellectual powers and furnishment of Dr Smith, as on those of his more widely-known friend. In his own country, Dr Smith is unsurpassed in the intense admiration and affection in which he was, and is still, held by some who gratefully call themselves his pupils. His life was successful in that it was so effective with others. He lives in his influence on his successive classes for the twenty years he guided their seminary studies in theology. If Mr. Frederick Harrison's idea of immortality were the true doctrine, then Professor Smith would be as immortal as he could desire.

Finally, he was a successful man in that he wrought so much, and so well, against such a fiercely-running tide of disadvantages. His life, as set forth in the present volume, is an abiding example of how much a man can do, with few advantages to help him. The slight figure which leaned over its lecture-desk, and, with feeble voice, gave such expression to religious truth and thought that it moulded generations of ministers—the ill-health which poured out twice the work a strong man ought to be expected to do—the quiet, unseen thinker who guided great Assemblies—all teach the lesson that no result is denied to intense earnestness and consecrated devotion. His body has passed away, but he himself has not. And that is success.

MANCIUS H. HUTTON.

ANGLICAN EXCLUSIVENESS : ITS RISE AND PROGRESS.

[The following able and very conclusive paper was written some years ago by the late Dr. Andrew Cameron, Melbourne, Victoria, the well-known Editor, for many years, of *The Family Treasury*, and published in a Melbourne newspaper which he edited, on occasion of an offensive display of Episcopal exclusiveness in the neighbouring colony of New South Wales. We are sure its republication in our pages, as well as the republication of a similar paper, by the same author, that will appear soon, will be judged both suitable and seasonable.—Ed. C.P.]

IT is well known that the first and second generations of English Reformers held no exclusive theory of Episcopacy. There is no trace of such a theory in the writings of Cranmer, Parker, Grindal, and Whitgift, the first four Protestant Archbishops of Canterbury. Nor, indeed, did the theory appear in its present Anglican form till the days of Laud. The Church of England was for generations in full communion with all the other Protestant Churches of Europe—these, with possibly a single exception, being substantially Presbyterian. Presbyterian professors were brought from the Continent to Oxford and

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Cambridge to train the English clergy. Presbyterian ministers were instituted—no one hinting at their re-ordination as a needful preliminary—to the spiritual charge of English parishes. The scheme on which, above all others, Cranmer's heart was set, towards the close of his career, was an alliance of all the Protestant Churches of Europe, with a view to mutual defence against the common enemy. The greatest English divines of the seventeenth century—Ussher, Hall, Hooker, Stillingfleet, and others nearly as distinguished—took the same ground. Bishop Hall testifies that in his day "more than one, by virtue only of that ordination which they have brought with them from other Reformed Churches, have enjoyed spiritual promotions and livings without any exception against the lawfulness of their calling." And indeed Hall (then Dean) and a bishop were two of the English commissioners sent by James I. to the Synod of Dort, composed almost exclusively of Presbyterian divines; and while in attendance there, they sat with the other members under the presidency of Presbyterian Moderators.

Another interesting indication of the spirit of brotherliness that ruled in these happy days is the share which Lutheran and Genevan Divines had in the authorship or revision of the Book of Common Prayer. The "Liturgy of Cologne," composed by Melancthon and Bucer (a disciple of Calvin), was largely drawn upon. "From this Liturgy," says Archbishop Lawrence in his Bampton Lectures, "our offices bear evident marks of having been freely borrowed, liberally imitating, but not servilely copying it." Mr. Baird, in his "Chapter on Liturgies," states that from the Cologne Ritual "the Baptismal offices of the Prayer Book are substantially taken. In the Communion Service, the Confession of Sins, and the Thanksgiving in the Post-Communion Service, are of similar origin." The second of the Exhortations is extracted from a work of the Presbyterian divine, Peter Martyr. The introductory portion of the daily service is due to Calvin. According to the first book of Edward VI., that service began with the Lord's Prayer. The foreign Reformers were consulted, and recommended the insertion of some preliminary forms. This was the origin of the Sentences, the Exhortation, the Confession, and the Absolution, which were all borrowed from a liturgy drawn up by Calvin for the Church at Strasbourg. And perhaps as notable a circumstance as any in this connection, is the fact that the very words employed in the distribution of the elements in the Communion Service are taken from the Liturgy of John A'Lasco, pastor of a church of Presbyterians and foreigners then resident in England, "remarkable for their rejection of ancient practices." These are but specimens of a multitude of facts of the kind, which abundantly bear out the statement of Jeremy Taylor, that the English Reformers, in framing the Liturgy, "joined to their own star all the shining tapers of the other Reformed Churches, calling for the advice of the eminently learned and zealous reformers in other kingdoms, that the light of all together might show them a clear path to walk in."

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The "Zurich Letters" issued by the Parker Society present us with the correspondence of the Reformers—of Cranmer, Coverdale, Hooper, Cox, Jewel, Fox, Grindal, and others in England, with Calvin, Melancthon, Bucer, Bullinger, Gualter, Martyr, and other Continental divines. It is a correspondence belonging to a period which extends from the establishment of Protestantism in England to the closing part of Elizabeth's reign. And no candid reader of that correspondence will question the statement of Professor Fisher, that "in all these free, unreserved communications in which the differences among Protestants, as on the doctrine of the Lord's Supper, are frequently considered, there is no hint of any trouble, alienation, or want of sympathy on account of the difference of the English polity from that of the Continental Churches. The authors are engaged in a common cause, fighting under a common banner, and the question of Episcopacy does not excite a ripple of discontent with one another."

No historical fact is more clearly demonstrable than that the change in the relations of the Church of England towards the other Protestant Churches, which unhappily still rules, came in with Archbishop Laud. It was one item in that accusation against Laud which cost him his head, that, as a part of a scheme for Romanising the Church of England, he had broken off communion with the Protestant Churches abroad, and had tried to lead Bishop Hall to lay down a theory which would exclude them from fellowship. So Clarendon, in his history of the Civil War, relates how a new policy was adopted under Laud's influence by the English ambassadors abroad, which had the effect of turning the foreign Protestants against the King. He says that "in all former times the ambassadors and all foreign ministers of State, employed from England into any parts where the reformed religion was exercised, frequented their Churches, gave all possible countenance to their profession, and held correspondence with the most active and powerful persons of that relation; and especially the ambassador at Paris, from the time of the Reformation had diligently and constantly frequented the Church at Charenton,"—the scene of the labours of Claude, Daillé, and other famous Presbyterian ministers. But he goes on to say that a change of policy was now introduced. "Some instructions were given to the ambassadors to 'forbear any extraordinary commerce with that tribe.'" Lord Scudamore, the English ambassador (Clarendon further states) fitted up a chapel in Ritualistic fashion in his own house, and took pains to say that "the Church of England looked not on the Huguenots as a part of their communion;" "which," adds Clarendon, "was too much and too industriously discussed at home."

In further corroboration of what we have stated, we may refer to the statements of some well-known historians.

In his "Constitutional History of England" we find Hallam writing thus (vol. i. pp. 395-7):—

"The system pursued by Bancroft and his imitators, Bishops Neile

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and Laud, with the approbation of the King, far opposed to the healing counsels of Burleigh and Bacon, was just such as low-born and little-minded men, raised to power by fortune's caprice, are ever found to pursue. . . . They began by preaching the Divine right, as it is called, or absolute indispensability of Episcopacy; a doctrine of which the first traces, as I apprehend, are found about the end of Elizabeth's reign. They insisted on the necessity of Episcopal succession regularly derived from the apostles. They drew an inference from this tenet, that ordination by presbyters was in all cases null. And as this affected all the reformed Churches in Europe except their own,—the Lutherans not having preserved the succession of their bishops, while the Calvinists had altogether abolished that order,—they began to speak of them, not as brethren of the same faith, united in the same cause, and distinguished only by differences little more material than those of political commonwealths (which had been the language of the Church of England ever since the Reformation), but as aliens to whom they were not at all related, and schismatics with whom they held no communion,—nay, as wanting the very essence of a Christian society. This again brought them nearer, by irresistible consequence, to the disciples of Rome, whom, with becoming charity, but against the received creed of the Puritans, and perhaps against their own articles, they all acknowledged to be a part of the Catholic Church, while they were withholding that appellation, expressly or by inference, from Heidelberg and Geneva."

In a note to this passage Mr. Hallam adds:—

"Lord Bacon, in his advertisement respecting the controversies of the Church of England, written under Elizabeth, speaks of the notion as newly broached. 'Yea, and some indiscreet persons have been bold, in open preaching, to use dishonourable and derogatory speech and censure of the Churches abroad; and that so far as some of our men ordained in foreign parts have been pronounced to be no lawful ministers' (vol. i. p. 382). It is evident, by some passages in Strype, attentively considered, that natives regularly ordained abroad in the Presbyterian Churches were admitted to hold preferment in England; the first bishop who objected to them seems to have been Aylmer. Instances, however, of foreigners holding preferment without any ordination, may be found down to the civil wars."

In his "History of England," Macaulay writes thus (vol. i. pp. 75, 76):—

"The founders of the Anglican Church had retained Episcopacy as an ancient, a decent, and a convenient ecclesiastical polity, but had not declared that form of Church government to be of Divine institution. We have already seen how low an estimate Cranmer had formed of the office of a bishop. In the reign of Elizabeth, Jewel, Cooper, Whitgift, and other eminent doctors defended Prelacy as innocent, as useful, as what the State might lawfully establish, as what, when established by

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the State, was entitled to the respect of every citizen. But they never denied that a Christian community without a bishop might be a pure Church. On the contrary, they regarded the Protestants of the Continent as of the same household of faith with themselves. Englishmen in England were indeed bound to acknowledge the authority of the bishop, as they were bound to acknowledge the authority of the sheriff and of the coroner; but the obligation was purely local. An English Churchman, nay, even an English prelate, if he went to Holland, conformed without scruple to the established religion of Holland. Abroad, the ambassadors of Elizabeth and James went in state to the very worship which Elizabeth and James persecuted at home, and carefully abstained from decorating their private chapels after the Anglican fashion, lest offence should be given to weaker brethren. In the year 1603, the Convocation of the Province of Canterbury solemnly recognised the Church of Scotland, a Church in which Episcopal control and Episcopal ordination were then unknown, as a branch of the Holy Catholic Church of Christ. It was even held that Presbyterian ministers were entitled to place and voice in Œcumenical Councils. When the States General of the United Provinces convoked at Dort a Synod of Doctors not episcopally ordained, an English bishop and an English dean, commissioned by the head of the English Church, sat with those doctors, preached to them, and voted with them on the gravest questions of theology. Nay, many English benefices were held by divines who had been admitted to the ministry in the Calvinistic form used on the Continent; nor was reordination by a bishop in such cases then thought necessary, or even lawful."

Mr. Keble, author of the *Christian Year*, however he may have deplored the necessity, felt himself constrained to bear like testimony:

"It might have been expected," we find him saying, in his preface to his edition of the works of Hooker, "that the defenders of the English hierarchy against the first Puritans should take the highest ground, and challenge for the bishops the same unreserved submission, on the same plea of exclusive apostolic prerogative which their adversaries feared not to insist on for their elders and deacons. It is notorious, however, that such was not, in general, the line preferred by Jewell, Whitgift, Bishop Cooper, and others to whom the management of this controversy was entrusted during the early part of Elizabeth's reign. They do not expressly disavow, but they carefully shirk that unreserved appeal to Christian antiquity, in which one would have thought they must have discerned the very strength of their cause to lie. It is enough with them to show that the government by archbishops and bishops is ancient and allowable; they never venture to urge its exclusive claim, or to connect the succession with the validity of the holy sacraments; and yet it is obvious that such a course of argument alone (supposing it to be borne out by facts) could fully meet all the exigencies of the case."

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To the same effect are the statements of eminent Anglican ecclesiastics and divines. It were impossible to name three higher authorities on such a subject than Lathbury, Keble, and Stanley. In his valuable work, "A History of the English Episcopacy," we find Lathbury stating:—

"The English reformers did not contend for any system of government or discipline in the Church as being *jure Divino*; things indifferent, as ceremonies and the clerical habits, were left to the civil magistrates. Nor did they refuse to recognise the validity of ordination in those foreign Churches that had renounced Episcopacy."—(p. 19.) "The question of Church government was vehemently agitated at this period. The reformers were agreed that no precise form was laid down in the New Testament; but when the Puritans became divided into two parties, the Presbyterian party advocated the Divine right of their system. Cranmer and all the reformers asserted, that the form of government was left to the civil magistrate to determine, according to times and circumstances. The prelates of this reign [that of Queen Elizabeth] maintained the same views; but, like the early reformers, they considered Episcopacy, as retained in the English Church, to have been the Apostolic practice. They did not, however, consider any mode of government essential to the constitution of the Church; hence the validity of ordination as exercised in those Reformed Churches where Episcopacy was not retained, was admitted. By an Act passed in the thirteenth year of this reign, the ordinations of foreign Reformed Churches were declared valid, and their ministers were capable of enjoying preferment on receiving a license from the Bishop. Many who had received Presbyterian ordination abroad were allowed to exercise their ministry in the Church of England, provided they conformed. Travers, Whittingham, Cartwright, and many others, had received no other, and their ordination was never questioned. At a subsequent period this practice was denounced; and in 1602, it was ordained that no minister should exercise his office in the Church of England who had not received Episcopal ordination. It appears that the reformers did not contend for the superiority of the office of bishop as a distinct order from the priesthood, but as different only in degree. Nor did any member of the Church of England claim this distinction till the year 1588, when Bancroft, in his celebrated sermon at Paul's Cross, asserted it."—(p. 63.) "Laud's notions on the subject of Church government were at variance with those adopted by many of his predecessors, who, until the time of Bancroft, never claimed a Divine right for the government of the English Church; and even Bancroft admitted the validity of Presbyterian ordination, for when it was suggested in 1610 that the Scotch bishops elect should be ordained Presbyters, he opposed on the ground that ordination by Presbyters was valid."—(p. 170.)

Dean Stanley, in his "Lectures on the History of the Church of Scotland," says (pp. 41, 42):—

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"The sentiment towards Presbyterian Churches was far more generous and comprehensive in the century which followed the Reformation than it was in that which followed the Restoration. The English Articles are so expressed as to include the recognition of Presbyterian ministers. The first English Act of Uniformity was passed with the express view of securing their services to the English Church. The first English Reformers, and the statesmen of Elizabeth, would have been astonished at any claim of exclusive sanctity for the Episcopal order."

And again (pp. 57, 58):—

"The canons of the English Convocation enjoin that prayers are to be offered up for Christ's Holy Catholic Church—that is, for the whole congregation of Christians dispersed throughout the world, especially for the Churches of England, Scotland, and Ireland. 'There can be no doubt,' says the candid and accurate annalist of Scottish Episcopacy, 'that the framers of this have meant to acknowledge the northern ecclesiastical establishment, at that time Presbyterian, as a Christian Church.' . . . With the exception of the Roman Catholics, it was the only Christian communion then existing in Scotland, and questions regarding any other state of matters than that actually before them could not have occurred to the Convocation. It is this also which is recognised in the most solemn form by the British Constitution. The very first declaration which the Sovereign makes—taking precedence even of the recognition of the rights and liberties of the English Church and nation, which is postponed till the day of coronation—is that in which, on the day of the accession, the Sovereign declares that he or she will maintain inviolate and intact the Church of Scotland. In the Act of Union itself, which prescribes this declaration, the same securities are throughout exacted for the Church of Scotland as were exacted for the Church of England; and it is on record that, when the Act was passed, and some question arose amongst the Peers as to the propriety of so complete a recognition of the Presbyterian Church, the then Primate of all England, the 'old rock,' as he was called, Archbishop Tenison, rose, and said with a weight which carried all objections before it, '*The narrow notions of all Churches have been their ruin.* I believe that the Church of Scotland, though not as perfect as ours, is as true a Protestant Church as the Church of England.'"

It is thus beyond all question that, for a hundred years after the Reformation, the Church of England regarded herself as but one of the Reformed Churches, not pretending in the matter of orders to any superiority. "We do love and honour those our sister Churches," wrote Bishop Hall, "as the dear spouse of Christ, and give zealous testimonies of our well-wishing to them."

Ere long, however, another spirit prevailed, and at length, in 1661, the High Church, or sacerdotal revival, culminated in the Act of Uniformity, and in the addition to the Ordinal of a provision that no one should thenceforward be allowed to execute ministerial functions

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within the Church of England who had not had "*episcopal* consecration or ordination"—a change by which the Stuart faction reversed the whole policy of the Reformers, and placed the Church of England in that position of practical isolation from the other Reformed Churches which, unhappily, she has ever since occupied.

Not that, even by the Act of Uniformity and the addition to the Ordinal, condemnation was pronounced upon the orders of non-Episcopal Churches. The contrary has often been argued and, to our mind, proved by Evangelical Episcopal writers,—by none with greater fulness of learning or force of logic than by Dr. Goode, the late Dean of Ripon. Dr. Goode founds, in the first place, on the 23rd Article, showing both by the terms employed, by the circumstances of the time, and by the interpretations of the oldest authorities, that it is carefully worded, so as *not* to exclude the ministry of the foreign non-Episcopal Churches; and that, in fact, the Article requires nothing more as necessary for "lawful calling" than what is required in the Confessions of those very non-Episcopal Churches themselves. He goes on to argue that the Act of Uniformity and the amended Ordinal did not, and could not, affect the *doctrine* of the Church regarding admission to the ministerial office, as previously laid down in the Articles, but affected merely the right of the institution of ministers, not episcopally ordained, to English benefices. And he presents facts in support of his view, such, *e.g.*, as, (1.) the fact that the Act of Uniformity itself recognises, in their own place, "the Foreign Reformed Churches;" (2.) the fact that, by Canon, all Church of England Clergy are required, in the bidding prayer before the sermon, to pray for the "Church of Scotland," which, at the time the Canon was passed, was Presbyterian, as it now is; so that the very men who protested against the recognition of any ordinations as valid but Episcopal, are bound solemnly to recognise in their prayers every Sunday the existence of a valid ministry without any such ordination; and (3.) the fact that, for more than a century, the missionaries sent out as ordained ministers by the Society for the Propagation of the Gospel, which is under the special direction of the Bench of Bishops, were, for the most part, only in Lutheran orders; so that if it be the case that the Church of England holds all but Episcopal ordinations to be invalid, and that only those who have been ordained by bishops are entitled to preach the word and administer the Sacraments, the whole Bench of Bishops have, during all these years, been involved in the guilt of acting directly contrary to the doctrines of the Church. There is no small force in all this,—all the more because the ground taken is substantially the same as that founded on, centuries ago, by Bishop Hall in his *Defence of the Humble Remonstrance for Liturgy and Episcopacy*.

"The question which you ask," wrote the good bishop, "concerning the reason of the different entertainment given in our Church to priests converted to us from Rome, and to ministers who, in Queen Mary's days, had received imposition of hands in Reformed Churches abroad, is merely

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personal—neither can challenge my decision. Only, I give you these two answers. That what fault soever may be in the easy admittance of those who have received Romish orders, the sticking at the admission of our brethren returning from Reformed Churches was *not in case of ordination, but of institution; they had been acknowledged ministers of Christ without any other hands laid on them*; but according to the laws of our land, they were not perhaps capable of institution to a benefice unless they were so qualified as the statutes of this realm do require. And, secondly, I know those, more than one, that by virtue only of that ordination which they have brought with them from other Reformed Churches, have enjoyed spiritual promotions and livings, without any exception against the lawfulness of their calling."

Practically, this explanation is very far from satisfactory. It is, on the face of the matter, a shocking scandal, that while men like Chalmers, Robert Hall, Vinet, Adolphe Monod, Angell James, D'Aubigné, Guthrie, and Hodge, would have been refused liberty to preach or to assist at the celebration of the Communion in a Church of England congregation, unless they had first submitted to be re-ordained by a bishop, this liberty may be at once conceded, without such a preliminary, to any Romish priest who shall, for whatever reason, declare himself a Protestant. No explanation can make such a thing right or decent in the eyes of a Protestant community. It is a painful circumstance that divines like Dr. Goode should not see it,—should give such an explanation as the above, of the requirement of the re-ordination of ministers by the Reformed Churches as preliminary to their discharging ministerial functions in the Church of England, and yet should not have a word to utter in demand that a like requirement, at the very least, should be made in like circumstances of priests and friars. The consequence of such a policy is that the popular mind, always incapable, and happily so, of drawing very fine distinctions, refuses to distinguish in this matter, and sets down the Church of England as unchurching all the other Churches of the Reformation—which practically and in effect she does.

Three great opportunities have been afforded her of retracing her steps in this matter and returning to the old paths. The first was at the accession of James I., when the Millenary Petition was presented, and when that "Solomon of the age" bullied the Puritans; the second, at the Restoration; the third at the Revolution, when leading churchmen, headed by Tillotson, urged as one of the needful concessions, "that, for the future, those who have been ordained in any of the Reformed Churches be not required to be re-ordained here, to render them capable of preferment in this Church." The whole three opportunities were thrown away, and there is now little sign of another being afforded. Indeed, we doubt whether the sacerdotal and exclusive party in the Church of England was ever so numerous and resolute, even fierce, as it is now. And they are allowed to have their own way—the result being an ever-deepening hostility on the part of Nonconformists, and now (through recent out-

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rages) of Wesleyans—almost all of whom, with different treatment, might have been this day within the Church of England, making her the magnificent national institution which she is little likely now to become.

It is far from encouraging to find that the same line of policy has been brought to the colonies, and is being pursued in them all, almost without protest on the part of any one. One might surely have expected that in coming to a new country, where there is no Established Church, and where there are no civil obligations in the way, the members of the Church of England would have sought out the old paths and returned to their noble Reformation-traditions—recognising the sisterhood of the Churches—and thus showing themselves, while not the less Church-of-England, the more Protestant, and in the true sense Catholic. Other Churches in Victoria have acted in this spirit, forgetting old contests which still separate brethren at home, and levelling the barriers which partisan feeling had erected. We trust that, ere long, beloved brethren in the Church of England will follow the example, and, abandoning a seclusion which is not recognised by her constitution, and was forced on the parent Church in the servile days of the Stuarts, will resume the place of the fathers by the side of the sister Church of the Reformation.

ANDREW CAMERON.

CONCLUDING NOTES ON AMERICA.

A SECOND visit to a vast country like the United States does not give one new impressions so much as it confirms or modifies old. Of the more general features of the country, that which has at this time left on us the deepest impression is, its vast magnitude, wealth, and resources. Ten years ago, the Pacific Railroad had just been completed, and connection formed between the two great oceans of the East and the West. Notwithstanding this, California and the Western States were "far, far away," and it was still an effort of imagination to think of them as of the same country with Massachusetts and New York. But what required an effort of imagination, even from Americans, ten years ago, is the settled and natural habit of their minds to-day. Really, as well as logically, they grasp the whole country as one. The Mississippi and the Rocky Mountains may still be "geographical expressions," but they no longer form barriers to the intercourse of east and west. Undoubtedly the United States form the greatest civilised empire over the whole of which you may travel without once setting foot on foreign soil. The dominions of Queen Victoria are far larger and more populous, and of her empire alone it may be said that the sun never sets on it; but many a wide sea must be traversed to reach her dependencies, and neither railway nor steamer, telegraph nor telephone, can ever fuse them into

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one homogeneous body. But the whole of the United States might be enclosed by a ring fence, without embracing a particle of foreign soil. In a sense, the whole family are settled together. It is not merely the American people who have now got a practical conception of this vast and varied territory; strangers, too, come under the impression of it. For ourselves, though we actually travelled less than on occasion of our previous visit, we are quite conscious of a vaster idea of the country. When we think of it—north, south, east, and west—we have to provide a horizon wider than our minds can easily comprehend.

And, along with the enlarged sense of the size of the country, we get an enlarged conception of its resources. In more senses than one, it is seen that the Pilgrim Fathers were "brought into a wealthy place." It is but recently that we of Great Britain have got correct notions of the prodigious productiveness of the prairie-lands of the West, and the endless supplies of food which, with but slight effort on the part of their cultivators, they are capable of producing. A visit in autumn makes one familiar with the wonderful fertility of the orchards and the splendid quality of the fruit which the American sun ripens so perfectly. In golden treasure, California more than fulfils the ancient dreams of El Dorado; and all over the country, mineral wealth is either in the course of being poured out, or it only waits for skill and capital to develop it. Natural harbours and broad streams everywhere facilitate the transfer of merchandise, while the comparatively level surface of most of the country makes it easy to cover it with canals and railroads. No country seems so able to supply its own wants easily and comfortably, and to have an immense supply over for the benefit of the rest of mankind. It appears to us inevitable that America will one day be the richest country in the world. However our British pride may like it, the Americans must ere long be the richer people. It seems their destiny to be the greatest capitalists of the globe. From one point of view, this in itself would not be a high distinction. We have got nobler races than the race for riches, and great wealth is often a hindrance to the noblest race of all. But the fact is beyond reasonable question. Ten years ago, we had not the same impression of American resources as we have now. It is the more complete development of railroads, the more full knowledge of the resources of each State and Territory, and the far greater facility for transferring these from place to place which recent years have brought about, that enable one now to see clearly what a remarkable position the country is fast attaining. For ourselves, we heartily congratulate the Americans on the abundance they have received, though it is not without its risks, both moral and commercial. The only regret we have is, that America should not give more free access to the products of other lands; for we cannot see how, till this is done, these countries can ever receive from it the full benefit of its superabundance.

Among the better influences which the possession of this vast and

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well-conditioned territory is exercising, a prominent place is due to the earnest, resolute endeavours of the Churches to saturate the whole with Christianity. This is seen more especially with reference to the new regions of the West, into which fresh population is continually pouring. It is impossible to be much in the company of leading Christian men without seeing what a hold this subject has of their minds. Undoubtedly they regard it as the first and greatest Christian enterprise to which they are called. With unprecedented rapidity, populous communities are springing up in these vast areas, representing many races and classes—German and Scandinavian, Irish and American, Hebrew and Chinese. It does not need to be said that in such communities the struggle for existence naturally engrosses the energies, and that there is a very great risk that whatever they may have had of the spirit and habits of the Christian life will be lost in the struggle. It is to provide against this that the American Churches are so deeply in earnest, struggling hard to plant the Gospel early in every new settlement, and not to allow them to grow up in practical heathenism. The struggle goes on with all the urgency of the conviction that in these new fields it is now or never,—that if this opportunity be lost, another such chance will never be found. In these western regions are to be found some of the best and some of the worst elements of American life. In California itself there are both extremes. We read in the newspapers of very rough proceedings in California—of an enormous demand for revolvers—of wild and lawless deeds that make the flesh creep. On us at a distance they simply have this effect, of making the flesh creep; but on good men in the country they have more; they stimulate zeal in home missionary work, they rouse a salutary dread of the lawless spirit, they urge to more prayer and effort that the Gospel may be a living power in such places. Some of the best men in the country will be found in California, in Chicago, and in other States and cities where you have Sunday theatres, and very rough drinking-saloons, and other tokens of the apparent triumph of the god of this world. But whatever may be the appearance of triumph, it is not allowed to pass unchallenged. There is always a proportion of salt, whatever may be the extent of the corruption. It is the resolute purpose of the American Churches that the devil shall not be allowed to claim, undisputed, the sovereign control of these new communities. Perhaps in the old country we do not take sufficiently into account the existence of this great battle-field of the American Churches, and the extent to which their energies and resources are taxed by it. To them, the call to “go up and possess” appears clear as day; and they buckle on their armour with eager and resolute minds.

Another enterprise in which the Churches appear very resolute is the extension and improvement of the Sabbath school. The idea of every child in the United States receiving a course of Scriptural instruction is a noble conception, and it seems to have taken a firm hold of many an

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eager mind. It is not to be supposed that the enlightened friends of the young in the United States are insensible to the risks that attend their Sabbath-school system. They know very well that no public classes can supply the place of fireside training, and that even the benefits of the Sabbath school would be purchased dearly if it should create indifference to the House of God. They know that their system is not without some danger of doing harm in such ways. But they are deliberately of opinion that the benefits of the system far outweigh its risks. They are bent on extending, and if possible perfecting, the arrangements of the Sabbath school. The best kind of buildings are to be reared; the best class of school furnishings provided; "international lessons," with the best helps for teachers, are to be prepared; and teachers and superintendents are to be sought who are able to give lessons with far more than the average share of skill and attraction. If to this be added an endeavour to bring the Sabbath school more directly into contact with the Church, its efficacy will doubtless be increased very greatly. Great praise is due to the active friends of the Sabbath school for the steps already taken to improve and extend it. They have shown how thoroughly they believe in it by the labour and cost which they have bestowed on it. Few sights seem to have made a greater impression on the delegates at Philadelphia than Mr. Wanamaker's establishment at Bethany. No trace of the spirit that does things by halves could be discovered there. No boggling at expense—no petty regard to economy—no readiness to be satisfied with what would do "well enough." Mr. Wanamaker believes that his Sabbath school deserves the best of everything, and no man can allege that his faith is not shown by his works.

If the American Church is bent on extending and improving the Sabbath school, the people seem equally determined to uphold the common-school system in all its integrity,—that is to say, all the people who are not Romanists. It is from Rome that the common-school system is threatened. It does not suit the genius of the Church of Rome to allow the education of the young to be in other hands than her own. Her great effort at present in the United States is to get her own children educated by herself,—first, to rear denominational schools, to which, by spiritual compulsion, they shall be obliged to go; then to plead exemption from the payment of the school rate, or to get a proportion of that rate allocated for the support of her schools. The proposal appears to be most distasteful to the great bulk of the American people. So far as we could learn, they seem to be making up their minds that they will not tolerate the disintegration of a system which has not only reflected honour on their country, but also done great service to their people. The public school has become an American institution, of which the country is justly proud. It is one of the features of the country that universally attract the notice of intelligent strangers. It has a great influence in fusing into one the second generation of emigrants, however varied the nationality and the religion of the parents. To allow it to be

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subverted would place Americans in a ridiculous attitude. Our strong conviction is, that even the subtlety of Rome will not be able to compass the disintegration of this system. Occasions have happened on which the public mind has expressed itself with unmistakable emphasis against Rome's treatment of the young. It is well known that in not a few instances the sacraments have been refused to parents for allowing their children to go to the common school. On one occasion, the whole community of Boston was roused by the conduct of a priest who had unmercifully beaten a boy guilty of going there. Such manifestations of the spirit of the Inquisition are peculiarly obnoxious to the American people. The Protestant community feel that in regulating the department of religious instruction as they have done, they have made quite a sufficient acknowledgment to the sects. Strangers who regard the simple reading of a portion of Scripture as a very bare religious exercise, must remember that perhaps half the children, in some schools, are Jews or Romanists. As to the efficiency of the common school system, we can bear our cordial testimony. In the style and character of the buildings, no country, so far as we are aware, has come up to the American standard. The equipment and furnishings of the schools are far beyond what is found in Great Britain. In the kind and quality of the school books, we find evidence of a very eager desire to discover the best methods of tuition. To be present at the opening of such an institution as the (Girls') Normal School of New York is quite an event. Fifteen hundred girls, maintaining absolute silence, marching in perfect order, and representing all sections of society, will not readily be found in the school halls of any other country. The system is a somewhat costly one, but it is well worth the cost.

It is an interesting question, How far is the wealth of America under Christian influence and direction? The question becomes more interesting when you introduce the element of comparison, and inquire whether the Christian people of the United States or those of Great Britain make most use of their wealth for philanthropic and Christian objects? The impression left on our minds, partly from observation, and partly from the opinion of trustworthy friends, is, that while in America there are more instances of princely philanthropy on the part of *individuals*, and also of systematic beneficence on a large scale, yet, on the whole, the Christian people of Great Britain are better trained to the habit of giving, and give better all round, as it were. In Scotland, for example, in a well-trained congregation, the mass of the people, whether rich or poor, contribute for the support and spread of the Gospel, and as a general rule they give according to their means. So far as we have been able to learn, this is hardly the state of things in America. But, on the other hand, there are many splendid instances of liberal men devising liberal things. Certainly the habit of accumulating fortunes for the younger members of families is not so prevalent in America as in Britain. The conviction has taken hold of not a few wealthy fathers,

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that, if a young man be well educated and get a fair start in life, he is more likely to lead a useful life than if he succeed to a fortune which takes away all stimulus to activity and effort. Acting on this principle, many of them give away large sums in their lifetime. They look round, and perhaps take advice from trustworthy friends before fixing on some special object which they deem important, and for which they make a princely contribution. We know of prosperous men who deliberately restrict, to a very moderate sum, the amount of realised property they hold, over and above the capital needed for their business, and give all the rest away. To found wealthy families is not, as yet at least, the object of American ambition. To have the reputation of great wealth is sometimes rather inconvenient. It is well known that, shortly after its interment, the body of one of the wealthiest men of New York was recently stolen from his coffin, the thief offering to restore it if he should be paid a large sum of money; and it is not known with certainty at the present moment whether it has ever been restored or not. Generally speaking, the contributions to charitable and religious objects in America are understood to represent chiefly the larger gifts of the few, while in Great Britain they represent rather the smaller gifts of the many. In America, the room for increase in giving is rather among those of moderate means,—in Great Britain, among those of large means. All this points to the desirableness of the method of systematic and proportional giving, and there can be little doubt that if this method were universal in both countries, the sum of the contributions would be immensely increased.

America gets the character of being deficient in reverence. And, undoubtedly, this is one of the traits that do strike a stranger. Children are not respectful in their demeanour to their parents. The newspapers are very far from respectful even to the highest officials when they happen to differ from them. The people do not show much reverence in the house of God. We found so trustworthy a guide as Dr. Irenæus Prime writing most bitterly, in the *New York Observer*, on the conduct of children in the public rooms of the great watering-place hotels. Mr. Moody was loud in his complaints of the liberty taken by newspapers with public men, sometimes misrepresenting facts, sometimes making them say the very opposite of what they did say, and sometimes, as at election times, forging absolute calumnies against them. The recklessness sometimes indulged in was well illustrated in the case of a famous preacher. A daily newspaper was to give a report of his sermon on the following morning. Unhappily the reporter got drunk, and never reached the church. But the editor was determined not to lose his sermon. Having ascertained the text, he set one of his staff to write what he might imagine the preacher to have spoken. This appeared next morning as the sermon preached, greatly to the bewilderment both of the preacher and his friends, many of whom sent him letters of astonishment at the extraordinary views he was reported to have expressed!

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The want of reverence in many of the Churches is absolutely painful. The Episcopalian Churches are exceptions, and we know of cases in which devout persons have gone to the Episcopalian Church for this very reason. We hardly think that in that Church there would have occurred what oftener than once, in our brief visit, gave us real distress; after something like a solemn impression had been made by the preaching and prayers, and before the Amen of the benediction had been well uttered, the organist struck up a light, fantastic piece of music, more fitted to send the congregation to dance than to pray.

This want of respectful and reverential feelings, or, at least, of the manifestation of them, is one of the less pleasant fruits of that intense spirit of liberty which is the great constituent of the American atmosphere. Where every man is as good as his neighbour and a little better, there is little scope for a deferential bearing. The actings of all and sundry in the community are canvassed and criticised with a freedom repulsive to the cultured classes of an old country like Britain. In the family circle, and in presence of the children, little or no restraint is put on this free-and-easy way of treating others, and the example is followed by the children even in their treatment of their parents. But why should the social equality between man and man hinder the manifestation in church of reverence for God? Probably because, even when reverence is felt, the people do not care to let it appear. We know that in every community there are men of tender hearts, who in public would do anything rather than show their emotion—would be quite ashamed to be seen in tears. Perhaps in America, for a similar reason, people rather keep in than let out the expression of reverential feelings. Externality alone, in the worship of God, is indeed of all things the most contemptible; but surely a devout heart may clothe its feelings with a devout manner, and both are due to Him who is “greatly to be feared in the assembly of His saints.”

There is one very pleasant feature of American society which has its origin in the sense of social independence characteristic of the whole country—the frank and easy way in which people of different ranks express themselves—the facility they have, so to speak, in letting themselves out. Students, for example, with their professors, scholars with their teachers, young persons with old persons, express themselves with an ease and freedom from embarrassment which contrasts with the reserve and difficulty so common in the old country. Here, the intercourse of persons of unequal position is commonly marked by a spirit of reserve and fear. Though Burns and others have done much to keep it down, and encourage the democratic sentiment—“A man’s a man for a’ that,” the humble classes have still a considerable dread of the upper ten. The kings of society are terrible to most of the undistinguished multitude. We often pity some of our titled men and women, who would fain have their friends of the middle class on terms of frank fellowship with them, but cannot get them to feel at their ease. In

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America, there is nothing of this kind. Intercourse is frank and free. There is little difficulty, in ordinary circumstances, in knowing what any one thinks or feels. At least such knowledge is not hindered through any fear of being laughed at or despised, if one's views are not in accord with those of an upper class. In American society, generally, there is an air of greater frankness and outspokenness which undoubtedly gives it a special charm.

Compared with us, especially with the Scotch, the Americans are better speakers. At least, they understand and work the physical process better. They open their mouths, move their jaws, fill their lungs, and propel their words with more of physical energy and effective power. If the nasal passages are not clear, all the more use is made of the throat. It strikes us, too, that American speakers have more self-possession, less fear of coming to grief, more ability to know what to say, and to say what they desire to say. As speakers they have not generally much grace or finish, but they have great directness and plainness. Even men who are not used to speaking acquit themselves wonderfully when called on to address an audience. At a meeting in New York which we attended, in connection with a successful home-mission in the city, where some twelve or fifteen men, that had mostly been picked out of the gutter, were called to bear testimony to the truth, we were greatly struck by the readiness, the correctness, and the absence of hesitation and embarrassment, with which they all spoke. No doubt they may have had occasion to say the same thing substantially oftener than once before. But the Americans seem to be born speakers; as a well-known American once remarked to us, "Nobody in this country leaves his cradle before he has learned to say 'Mr. President.'"

There are many uncertainties for America in the future, but after allowing for them as best we can, a hopeful feeling predominates in our mind. Americans know and own that their form of Government is as yet only on its trial, and that it may have many a strain to undergo before it can claim to be an established success. But a kind Providence has hitherto guided them through all serious perils, and, it is hoped, will guide them yet. "Doctor, the country is saved!" laconically exclaimed a working man to a friend of ours one morning, when the newspapers announced success in a critical election. To us, the remark conveyed the impression that every danger that is successfully passed becomes a new Ebenezer—a new pledge of future help and deliverance. It would be a great comfort if there were in America less political scheming, less moving in rings, less tampering with justice, more regard for the Sabbath, more regard for truth and meekness and righteousness. But there are many earnest praying men in America who know its weaknesses and its perils, and who earnestly invoke the blessing of the Most High. If their faith and courage are sustained, they will not be defeated; and though Jonathan Edwards's surmise that America would be the scene of the glory of the latter day may not be

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realised—at least, in any exclusive sense—America may fulfil a noble mission for the whole world, and thus gather the highest glory to her name.

W. G. BLAIR.

BEAUTY IN AFRICA; OR, BLACK *VERSUS* WHITE.

I DO not suppose that any one has ever met with a thoroughly satisfactory definition of beauty; it is too subtle, too many-sided, too world-wide a thing to be cased and framed in mortal language. The human ear will never take in the full symphony of nature, and it is a small part of her beauty which the human eye can embrace. Yet, let us stand in what seems the solemn silence of a forest, and listen, listen; how soon we shall be ready to say, "There are many kinds of voices in the world, and none of them is without signification!" So, also, the whole earth "showeth His handywork;" and if we go to the dreariest spot in creation, some beauty would appear to the enlightened eye,—some wondrously shaped or coloured lichen, it might be, telling of its Divine origin.

In passing, as I lately did, from north to south of our globe, I found there was something very refreshing and animating in the perfectly new beauty that met one at every turn. It seemed as if the eye could not be satisfied with seeing. At first, perhaps, it is the wonderful beauty of tree and mountain, or plant and flower, that strikes one; but soon I found myself looking not only with interest, but also with admiration at the black faces that surrounded me. And is it wonderful? Man must always be God's noblest work, and the casket which holds a human soul can never be without attraction to His children. But apart from Christian interest in my dark brothers and sisters, I also saw positive beauty in them, a beauty more in harmony with their glowing surroundings than the blue eyes and pale faces of the north would have been.

I often asked myself wherein this African beauty consisted, and, strange to say, I think that it was partly in complexion; the deeper and more purple-black a black face can be, the better. At the Cape, every shade is to be met with among the population, from jet-black to shady-white; but almost no regularity of feature could impart beauty to the latter.

Then there is the great charm of expression. In the genuine African there is a sparkle in the eye, and a mirth in the large, laughing mouth, with its pearly teeth, that is quite unique.

There is also the beauty of form. The massive head would be too heavy if it were not carried erect; and the broad lips do not look out of proportion in one of these large, black faces as they would in the smaller and thinner face of a European.

I was struck with this peculiar form of beauty as soon as the *Balmoral* stood in the docks at Cape Town. A strange influx of people rushed on board, all struggling for employment as messengers, or cabmen, or coolies, or venders of fruit. One man arrested my attention. He was the blackest of them all; and instead of joining the struggling mob, had seated himself carelessly on the railing of the gangway, whip in hand, as a token that he was ready to drive any one, anywhere, for a consideration. I can recall at this moment the gay look, and boundless good-humour of that bright, black face; and, if there is any truth in the theories of Lavater, there could be no want of talent or common-sense in the man.

I might also mention grace of motion, and eye for colour, as helps to explain this African beauty. The gay colouring of the dress suited the dark skins well, and seemed in harmony with the brightness of earth and sky. At Wynberg, the black girls near Indian Cottage often brought me flowers; if I attempted to rearrange them, it was always a failure, the black eyes having caught the true harmony of their colours better than mine.

One incident connected with my little flower-gathering friends I cannot forget. I had spoken of a slight, little girl as "that child Minna," when, to my surprise, I was told that she was not only married, but the mother of two children.

"So, Minna," I said soon afterwards to her, "I hear you have two little children."

"Yes, Missus," she answered, rather sadly, "but they are no more with me."

"Are they dead?" I asked, "I am so sorry."

"Oh, no, no, Missus!" said the poor child-mother, "they are *not* dead—only, they do not appear—they are little angels now!"

It was just Wordsworth's "Nay, Master, we are seven," for nature is nature all the world over.

I think any one would admire an averagely good specimen of a black baby. They do look so fat and chubby, and, strange to say, so clean, with their stainless, glossy, black skins!

The Africans are an amazingly light-hearted race, and you feel it so characteristic of them, that a sorrowful black face is as pitiful a sight as a weeping child. Many such there must have been of old under these bright skies; and though the curse of slavery no longer rests on Cape Colony, its baneful effects can still be traced in many ways. It is specially so in the feelings too often expressed by the white population towards the black, and their unwillingness to believe that religion and education could ever raise them to a social equality with themselves.

"God never meant the blacks to be educated," is a phrase not unselected heard, and it does seem as if the separation between the races has scarcely even begun to be bridged over.

Bible language is always so strangely forcible that it seems capable of many applications; and often as I looked at these poor, ignorant people,

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the words of the Shulamite came to my remembrance as a literal description of them: "I am black, but comely. Look not upon me because the sun hath looked upon me; my mother's children were angry with me, they made me the keeper of the vineyards."

Does not the song of our blackbird make us prize him higher than many another bird? And may we not yet be out-sung by these poor Africans? It will not always be as now. Ethiopia shall stretch forth her hands to God; and if the song of the "Blacks" rises the loudest and clearest to the throne, shall they not seem fairest in the sight of the Lord? And when they stand among the "great multitude, which no man can number, of all nations and kindreds and people and tongues," and the question is asked, "What are these which are arrayed in white robes, and whence came they?" we know that the answer will be, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

X. X.

NOTES OF THE DAY.

ASSASSINATION OF THE CZAR.—Since the 14th April, 1865, when Booth murdered President Lincoln, no such thrill of horror has passed through the civilised world as that caused on the 12th of last month by the assassination of the Emperor of Russia. In both cases the crime was the more ghastly as the victims personally were of popular character, and utterly undeserving the doom of the tyrant. It is singular, too, that they were the two rulers who had done most in the cause of public liberty. Lincoln had liberated the negroes, Alexander II. had given freedom to the serfs. Many yet in the vigour of life will remember that, while Nicholas, the father of the late Czar, was on the throne, and while Poles, Hungarians, and others were living testimonies to his cruelty and arbitrary will, the mild temper and popular character of his son Alexander kept up the hope that Russia might yet become a mild and reasonable government, and give up the ambition that she had long so disastrously cherished. Personally, Alexander II. seems to have had all the desire to fulfil this hope, but he was not strong enough to realise his wishes. He was at the head of a system which defied his best endeavours. It is impossible to be the absolute ruler of so many millions without exciting discontent and rage. A social and political system so completely out of order could not be controlled without resorting occasionally to violent methods of repression. The spirit of democracy, so alive and so excited over Europe, could not be motionless in Russia, yet could find no legitimate outlet. Every one feels for the son who has stepped into the throne over the mutilated corpse of his father, and amid the deafening noise of the missile so ruthlessly flung at him. How can he hope to lead a quieter life than his father, or to lay the fiendish spirit that has at last succeeded in its infernal purpose? It is too apparent that there are forces at work in society which mock the ordinary powers of government. In times when the Unseen Universe was more regarded, such events called the nations to humiliation and prayer that the Divine protection might be a real thing amid such fearful perils. Perhaps there is no petition in our intercessory prayers that we are wont to offer with less of depth and real feeling than that "for kings and

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all in authority ;" certainly there is none that we have more reason to send forth from the bottom of our hearts.

TRANSVAAL AFFAIRS.—In briefly acknowledging, at the last moment, in our last number, the letter of Mr. Cachet, we had no time to enter into details, in reply to his remonstrances. It should be known, however, that the matters on which he expressed so emphatic an opinion are not allowed to be as he represents. The British and Foreign Anti-Slavery Society, in a memorial to the Earl of Kimberley, stated emphatically that, besides other acts of oppression, the enslavement of children has been carried on by the Boers up to a very recent time. A statement has also been issued by Mr. Chesson, on the part of the Aborigines Protection Society, which expresses the same opinion, and concludes by saying, "We have no desire to say one word to limit the freedom of the white population of the Transvaal. We ask, however, that equal consideration be paid to the rights of the natives ; and we, therefore, beg to express our earnest hope that Her Majesty's Government, in any new arrangements they may make for the administration of the Transvaal, will steadily keep in view the duties they owe to the coloured race." The *Kreuz Zeitung* of Berlin, in reference to the form of slavery practised by the Boers, says :—"The 'inboeken,' or registration of native orphans, was nothing but a crafty method of traffic in human beings known as 'black ivory ;' and, in order to get possession of these orphans, whom their patrons were entitled to keep to their 24th year, although they generally disposed of them before that, it was no uncommon thing for the Boers to surround villages and shoot down the parental inhabitants for the sake of their offspring."

On the other hand, Sir Wilfrid Lawson has offered £10 for any case of emancipation since the British occupation ; and the *Pall Mall Gazette* denies that there is any slavery in the country. That well-known journal is weak enough to say that Dr. Livingstone was under an unworthy prejudice against the Boers, because they destroyed his house ! If it were worth while to refute this calumny, it would be enough to say that Livingstone always expressed the same opinion of the Boers before the infliction of that act of barbarous vengeance. They never could say a word against him, except that he had been the black man's friend. Lord Shaftesbury has refused to have any thing to do with the Transvaal Committee, because the Boers were "a slave-holding body, and manifestly desirous to extend their monstrous tyranny over the native population."

We sincerely hope, though we are not sanguine, that ere these lines (written during the Armistice) are published, the affairs of the Transvaal will have been peaceably settled. The British Government, in their recent proceedings, have certainly shown an earnest desire to respect the liberties of the Transvaal people, and to avoid the effusion of blood. The whole question is a sadly tangled one, and almost defies a solution thoroughly satisfactory. What we are sure must be the desire and prayer of all Christian hearts is, that three great principles may be maintained :—first, that the rights of the people of the Transvaal be respected ; second, that effectual provision be made for the liberties of the native races ; and, third, that there be no countenance given to a vindictive thirst for blood, and no effort made to avenge British defeat by a still greater slaughter of Boers.

THE PRESBYTERIAN COUNCIL AND THE BOHEMIAN CENTENARY.—Now that the scheme for improving the incomes of the Waldensian pastors is so near completion, the Committee of the Presbyterian Council on Continental Churches are turning their attention to the case of Bohemia. The Council, at its late meeting, directed the Committee to take what steps they might deem desirable, to show sympathy with the Bohemian and Moravian Churches in connection with the approaching centenary of the Edict of Toleration. The British section of the Committee has already met, and resolved generally on various steps for carrying out this instruction. In the first place, the Committee will send a memorial to the Supreme Church Courts in the United Kingdom, asking their friendly con-

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sideration and co-operation in the matter. It is also intended to ask deputies from Bohemia and Moravia to come over and address the various Church Courts. The commemoration is to take place, we understand, in Bohemia, in the month of October. Some deputies may probably go from this country to attend it. And such steps as may be deemed best will be taken, probably after their return, to give material help to the Churches in their time of need.

Our readers know well that the story of the Bohemian Church is one of the most sad and touching that history presents. It is quite as fitted to touch the feelings of our people as that of the Waldenses. It is wellnigh 500 years since John Huss and Jerome of Prague were burned at Constance. The Bohemian civil wars were very sad, but there was much true zeal and love of truth on the part of many who engaged in them. The silver mines at Kuttenberg are monuments to the fidelity of thousands whom a frightful form of death could not turn from their steadfastness. The morning of the 20th of June, 1621, witnessed the execution of some twenty-seven Protestant nobles and gentlemen in the public square of Prague. For 160 years thereafter, the very name of Protestant was proscribed, and by fire and sword every effort was made, under Jesuit guidance, to stamp out every trace of the Protestant faith. In 1781, under Paul II., an edict of toleration was passed. It simply allowed the Protestants to live and to worship, but it subjected them to the most vexatious restrictions and disabilities. Recently their liberty has been somewhat enlarged, but their condition still is vexatious, humiliating, and most hampering. The occurrence of the Centenary is a good opportunity to ask for more liberty, as well as to give a stimulus to active evangelistic and educational work. Of late the Church—still not numbering so many as 100 congregations—has shown a great increase of vitality. Many things in the past appeal to the hearts of Christians in this country. Queen Victoria is the lineal descendant of the Princess Elizabeth, daughter of James I., "the unfortunate Queen of Bohemia," for whom the Directory of public worship instructs the people of that age to pray. The memory of Huss, and the story of "the cup," still thrill our hearts. The community from whose bosom sprung the Moravian settlements has a great claim on the friends of missions. We may differ as to the immediate duty of the Bohemian Churches in their relation to the State. We can hardly differ as to their duty to claim more liberty, and to go forth wherever they can find an opening, to make known the message of salvation by grace.

OTHER COMMEMORATIONS.—The decennial period on which we have entered will bring up the remembrance of other events besides the Bohemian Emancipation. The year 1885 will be the bicentenary of the Revocation of the Edict of Nantes—an event of the greatest importance and interest. Then 1888 will be the bicentenary of the Revolution in Great Britain, and the restoration of Presbytery to Scotland. It may be expected that the Presbyterian Alliance will be deeply interested in these bicentenaries.

THE LATE DR. CAIRNS, OF MELBOURNE.—The Australian papers record the death, at an advanced age, of the Rev. Adam Cairns, D.D., formerly of Cupar-Fife, in Scotland, but for many years of Melbourne, in Victoria. Dr. Cairns, who at the Scottish Disruption had joined the Free Church, set a noble example of willingness to go where he was most needed, by abandoning the comforts and happy associations of a home life and pastorate, and going to a colony which greatly needed such men. The esteem in which he was held in Victoria was very great. He had a deep interest in the Presbyterian Alliance, and was one of the unfortunate members who came to Edinburgh from the other side of the globe, in 1876, before it was known that, owing to the American Centennial, the meeting had been postponed a year. A large meeting was, however, convened then, over which Dr. Cairns presided. He was of the thoroughly Conservative school, and was much distressed at any back-going from old views or old religious habits. In the Church of Victoria he deservedly held the position of patriarch, and his removal must be felt as a very great loss.

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AMERICAN NOTES.

VISITATION OF CONGREGATIONS.—The Presbyterian Churches in the city of New York have enjoyed a series of meetings this winter similar to those of the previous winter, from which it is reasonable to expect great good to result. The pastors were resolved into Committees of three or four, who, with elders selected by themselves, went to congregations assigned to them, and spent an evening in prayer and conference. The practice of bringing several ministers together before and during the Communion season, which once prevailed in some parts of our country, as it did, and, perhaps, does still in Scotland, no longer obtains with us. But we need more of the social and visiting element in the Presbyterian Churches. Ministers and people in the same city are not acquainted with one another as they should be. Dr. Scott, a minister in New York, now of San Francisco, said, the Presbyterian Church was likely to "die of respectability." Another has said, that while the Methodists are crying, "Fire, fire," and the Baptists, "Water, water," the Presbyterians are all "Order, order." It is well to take a hint from these pleasantries, and learn the best methods to promote the inward and outward growth of the Church.

CATHOLICITY OF PRESBYTERIANISM.—We are discussing, with some degree of anxiety, the good and the evil of *denominationalism*. In this country it is susceptible of proof by figures, that Presbyterians are more *liberal* in their religious activities than any other Christians, taking them as a whole. In this city, it is pre-eminently so. The great national societies that once were supposed to include all the denominations, and which are so bound by their constitutions as to be for ever unsectarian, have gradually come to be the care, in the main, of Presbyterians. The contributions for the support of some of these institutions are so nearly *all* from this one denomination, that it might be easily charged with the entire support of them, without feeling an increased burden. At a recent meeting in his church to promote Church Extension, the Rev. Dr. John Hall brought out the fact that the single Presbytery of New York, after supplying its own missionary wants, spending more than \$30,000 annually for mission work in the city, gives about \$70,000 to the Church Board of Home Missions, and \$50,000 to Foreign Missions, and to all the other boards in the same proportions: \$328,597 for congregational work; and to the miscellaneous charities, such as Bible and Tract and City-Mission work, \$227,984. This work, which is called "City Missions," was begun some fifty years ago, by the union of several evangelical denominations; but all of these have fallen away, concentrating their energies on denominational work, while the Presbyterians alone have stood by the City Mission, and their own work also. We include the Reformed Dutch Church with Presbyterians under this one generic name. The question pressing on many minds relates to the duty of Presbyterians to keep their own vineyards; is there not such a thing as too great *liberality* in the details of Christian work? It is not probable that any change will be wrought by the discussion. Intelligence and Christianity both tend to make men generous in their sympathies, and Presbyterians have too much of both to be very narrow in their sectarianism.

UNDENOMINATIONAL EVANGELISATION.—One of our most active and intelligent Christian gentlemen, Mr. Morris K. Jesup, is now building, at his own individual expense, a large and commodious church edifice for the people. He is the leading man in the City Missions, a Presbyterian; and he believes that the Gospel is more effectually and readily made available for the masses by being preached outside the associations of any one sect. With this view, he is expending ten or fifteen thousand pounds sterling (from fifty to seventy-five thousand dollars), on this one building, which will be provided with all the appliances that Church work requires for its greatest efficiency.

THE PRESIDENT'S RELIGIOUS VIEWS.—The new President of the United States, Hon. James A. Garfield, will doubtless be inaugurated long before you print

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these lines. I mention it here simply to signalise one peculiarity of our American type of Christianity. Mr. Garfield is a believer in the doctrines of what are called "Campbellite Baptists." This sect has a church building in Washington city, the national seat of Government. But, on the *calculation* that the attendance of the President will attract a large congregation, the Church is now seeking money from all quarters to build a more capacious house, and the money is flowing in freely, so that they will probably be able to carry out their good intentions to have a place large enough, not for the President only, but for all who come to see him, and worship God at the same time. We, free and equal Americans, often make light of our unhappy brethren who live under a monarchy, because you worship royalty; but there is quite as much of the same *feeling* among us, and Christians have as much of it as any others.

RELIGION AND THE STATE.—In a country where there is no "Established Church" and no legal relations between Church and State, there are doubtless some difficulties in the way of first having, and then of enforcing laws to secure good morals, as distinct from those which are designed to prevent flagrant crimes. Thus we are indebted to the high moral principle of a former generation for the existence of some good laws which we could hardly hope to secure if they were out of the statute-book. Yet the salutary effect of those laws is so obvious, that no demand is made for their repeal, and such a demand would be defeated if made. The Sabbath is legally secured for the quiet use of the people. Blasphemy is a penal offence. And our greatest jurists have insisted, with uniformity, that Christianity is the inspiration of the law of the land. On this basis we are striving to maintain the Christian character of the country, with two powerful foes against us. Romanism and Infidelity, like Herod and Pilate, are united only in their common hatred of the American idea.

THE BIBLE IN PUBLIC SCHOOLS.—Bishop Coxe, of the Episcopal Church, in Western New York, has recently put forth a powerful argument in defence of the Bible as a book for daily use in our public schools. He gives expression to the American idea of the true relations of education and religion. And happily for the country, the Bible is not yet excluded by the law of any State in the American Republic.

DR. MARSHALL LANG ON AMERICA.—The remarks of Dr. J. Marshall Lang, on the United States, in the February number of this magazine, are exceedingly gratifying to us on this side of the water. It is so pleasant to please, that we take pleasure in his pleasure. We are amused, as well as astonished, by his sudden apprehension of the characteristics of our cities. Only a very observant and intelligent visitor could have so soon caught the distinguishing features of these several towns, and hit them off so happily with vigorous dashes of a graphic pen. If it were not too much like paying him in his own coin, I would tell your readers what impression Dr. Lang made upon the country of which he sums up his impressions in three words, and says, "I like America."

DR. ALEXANDER M'LEOD ON NEW-ENGLAND.—Dr. M'Leod of Birkenhead has been writing a series of letters in one of our periodicals, describing his visits, with Dr. Graham of London, to sacred places in *New-England*. It was a novel idea to us, that learned and eminent divines from the Old World should come to our young country to visit the spots already hallowed and famous by association with the life and work of sages and divines.

INTERCHANGE OF VISITS.—What inestimable benefit must flow to the Church in all lands from these interchanges of visits among the ministers of many countries! How much we love one another when we come to meet face to face, and warm our hearts by mutual contact! There is already felt a oneness in the Presbyterian family, unknown before this Alliance was born.

S. IRENÆUS PRIME.

GENERAL SURVEY.

SCOTCH CHURCHES.

THE BLANTYRE MISSION.—The Commissioners sent to Blantyre, the mission station of the Established Church in Central Africa, have returned. They report that there is a considerable amount of truth in the accusations of Mr. Chirnside. The mission agents had thought themselves justified in assuming the powers of civil government, and had inflicted severe punishment on native wrongdoers,—in the case of a murderer, the punishment of death. It has been deemed right to recall the head of the mission, and one or two of his subordinates. The matter was discussed at the March Commission of Assembly, and will, no doubt, come under the consideration of the General Assembly in May.

FREE CHURCH.—The attendance at the March Commission of the Free Church appears to have been very small. The Commission was chiefly taken up with certain routine matters, in preparation for the approaching Assembly. There was some discussion on the Sabbath question.

THE SABBATH QUESTION.—The anti-Sabbatarian party are becoming more and more aggressive, both in Scotland and England. Their present agitation is for the opening of the national museums and galleries, a step towards the Continental Sunday. To this the Free Church is resolved to give a determined opposition.

UNITED PRESBYTERIANS.—The lectures by ministers of the United Presbyterian Church on the "Evidences of Revelation," are to be re-delivered in Glasgow. The lecturers are Principal Cairns, Dr. Ker, Dr. Calderwood, and Dr. Mair.

CHURCH OF ENGLAND.

CONVOCATION.—The Convocation of the "Southern Province" met in February, and had several matters of interest before it. One of these was Mr. Stanhope's Patronage Bill—a very mild attempt at mitigating the evils of the system—which was approved of. Another was the Reform of Convocation. As at present constituted, it is made up of 24 deans, 62 archdeacons, 24 representatives of the cathedral clergy; while, of the thirteen or fourteen thousand parochial clergy, no more than 46 have a place in it. It is no wonder that these last complain of the utter inadequacy of their representation. With the object of remedying this injustice, the Bishop of Gloucester moved that the Crown should be asked to grant what are called "Letters of Business," authorising Convocation to consider the matter. The Primate, however, gave no encouragement to the proposal. He more than hinted at serious difficulties. If they had to go to Parliament, no one could tell what might come of it. "If we were in the hands of Parliament," said the Bishop of Lincoln, "they would manipulate Convocation as they thought best;" Parliament might even admit laymen into the sacred Synod. In the end the matter was dropped.

An animated discussion took place on a series of Resolutions sent up to their Lordships from the Lower House, on the relations between Church and State. It was rather a general talk at first, the Primate indulging in a good deal of caustic criticism. The first resolution set forth that it was in accordance with the constitution and with precedent, that any matter of legislation involving doctrine

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discipline, or ritual, should first of all be referred to the Convocation for its opinion and approval. This, said his Grace, seems rather a singular statement. Was the Court of Delegates not appointed by King and Parliament, without the slightest reference to Convocation? Did not the Archbishop of Canterbury receive power solely from Parliament, to appoint a layman and a non-celibate as judge of the Court of Arches? It was also pointed out that High Churchmen were themselves most emphatic in their approval of the tribunals now so discredited and abused. At last the Bishop of Winchester proposed a bold resolution, inviting Parliamentary legislation. He desiderated "a General Clergy Discipline Bill," and had no anti-erastian difficulties or scruples. "Ecclesiastical Courts and Discipline Bills," he said, "are of the nature of modes of procedure, and strictly and properly come within the cognisance of the civil power." But Dr. Harold Browne was going too fast and too far. A safer resolution—inspired evidently from Lambeth—came from the Bishop of Peterborough, to the effect that his Grace should be requested to move in the House of Lords, as he has successfully done, for a Committee of Inquiry into the whole subject of "Courts Ecclesiastical." With certain disclaimers that "no dissatisfaction" with the existing Courts was implied, and no sympathy with the "senseless clamour" which had been raised against them, this motion was passed unanimously.

Their lordships next dealt with the "present distress," which was brought before them by the two memorials to which we referred in a previous number, one for, and the other against ritual toleration, the latter having now received about 4000 signatures. The Bishop of Lincoln presented a resolution which had evidently been well manipulated to suit different views. It declares the opinion of the Bishops to be, that ritual litigation should "if possible be avoided," and that the authority necessary for settling such differences is inherent in the Episcopal office; and the hope is expressed, that while on the one hand the clergy will be very obedient to the Bishops, the Bishops, on the other hand, will be very earnest in endeavouring to compose differences. Evidently it means much or little, as the Episcopal persons choose to take it. In the debate, some very sharp things were said. The Bishop of Gloucester intimated, that, of late years, his candidates for ordination did not show any improvement in Biblical knowledge, but rather the opposite. Young men were more anxious to be great liturgiologists than great in their acquaintance with the original Scriptures. "Here," said Dr. Ellicott, "we are still without a good lexicon of New Testament Greek in the English language. We have one standard grammar indeed,—a translation by a Nonconformist. No one is giving himself to the study of the Syriac, or the Memphitic, or the Armenian version of the Scriptures—the thorough examination of which is so important." The Bishop of Llandaff made a strong protest against the idea that the "great burst of religious life," which this century has seen in the English Church, is due to the Oxford Tract party, and an equally strong protest against the statement so often made, that the worship of the old Evangelicals was wanting in decency, and dignity. The Bishops of Norwich and Bath and Wells carefully guarded themselves against any pledge to a toleration which would allow plain breaches of the law: they would only say that they were most ready to be considerate, and there were questions of dubiety in regard to which they would not be pressing. Others of the prelates, however, plainly intimated that they meant a great deal more—that, if they could help it, they meant to allow no case of ritual to go to litigation, even though the offence might be clearly against what had been declared the law.

In the Lower House—the House of Deans and Archdeacons and Cathedral Proctors—there was a brisk debate on Ritualism. The redoubtable Canon Gregory led the way with a motion asking the Bishops very plainly to abstain from meddling with practices which the law has condemned. Dr. Vaughan, the Dean of Llandaff, moved, in opposition, that, while it is the undoubted privilege of the clergy to agitate for changes in a constitutional way, it is meanwhile their duty to submit to their ecclesiastical superiors and the decisions of the

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"existing tribunals." He delivered a vigorous speech in support of his motion, making a notable hit when he reminded the House of a famous *toleration* of other days, under cover of which an attempt was made to establish papal ascendancy. Among many other speeches may be noticed that of the Dean of Westminster, who certainly needs the largest toleration himself. However, he did not support the Canon of St. Paul's, but took the opportunity of expressing his utter astonishment that a proposal for toleration should be made by a party in the Church from whom, in the past, almost all "the persecutions" and intolerances had come. The Canon's motion was carried against the Dean's by a majority of 60 to 20.

MISSIONS.—The "S.P.G.," the High Church Missionary Society, is going to apply for a new charter, the chief object of which seems to be to give the "Standing Committee" greater powers. Its general contributions—that is, we suppose, its contributions from ordinary sources—are a little behind what they were last year, but taking into account a "special fund," they show an increase of nearly £6000.

NONCONFORMISTS.

INDEPENDENTS.—In the Stannard case, no appeal is to be taken. The great majority of the congregation have withdrawn with their minister, and propose to build a new church. Mr. Stannard told his people, on the Sabbath after the decision, that he and his friends had done their duty in endeavouring to secure to Nonconformist Churches the same liberty of interpretation in doctrinal matters as is enjoyed in the Church of England. As this endeavour has failed, the question is, whether there are many trust-deeds like that of the Ramsden Chapel. It would seem that there are; and if Calvinism is at such a discount as some leading Independents say it is, very serious consequences may result from the Vice-Chancellor's decision.

BAPTISTS.—The Baptists have not been much troubled, at least of late, with doctrinal differences. But, as things are at present, no denomination can hope long to escape. There have recently appeared a good many letters in the *Freeman* urging that the mode of baptism should be made an open question. Holding firmly to the doctrine of adult baptism, some persons of influence urge that immersion should not be insisted on. Admitting that immersion is the primitive form, it is argued that this mode is not essential, or suited to our climate; that, moreover, it is an ordeal from which many shrink, and which keeps many good people from the Baptist communion. The *Freeman* writes against the change. But the subject, though not of very great importance, is likely enough to create some stir. Immersion apparently accords better with American tastes. The American Baptists had 160,000 persons added to their membership last year.

IRELAND.

By Rev. Dr. KNOX, *Belfast*.

STATE OF THE COUNTRY—FIX OF THE PRIESTS—TRIALS OF EPISCOPAL CHURCH—TRINITY COLLEGE, DUBLIN—MINISTERS' WIDOWS AND ORPHANS—INSTRUMENTAL MUSIC QUESTION.

DURING the last month, the social condition of Ireland has been in some respects improving. The reign of terror is nearly over. Turbulence is subsiding. In many quarters, farmers are slinking away from the Land League, and quietly paying their rents—that is, where the rent has not been squandered on themselves in richer food and finer clothing. Now and then, league meetings are still held to keep up the spirit of the people, but it is evident they are shrinking from the

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consequences of their wild and reckless resistance to law and order. Both leaders and dupes dread the cold, hard grip of the Coercion Bill. Many of the former have already left the country, while the latter are gradually returning to the cultivation of their fields.

The priests are in a sore fix. It will require all their subtilty to escape the two fires to which they are exposed. The *people demand* their help in the struggle against England and landlordism, and no doubt the sympathies of the priests are with the people. But since Parnell sought the counsel and help of the infidels of France, the Pope has spoken out and warned his Irish lieges against the unholy alliance, while Archbishop M'Cabe echoes the instructions of his infallible superior. What are the poor priests to do? To resist the Pope is mortal sin; to resist the people is fatal to their ghostly power; so it will go hard with those wily gentlemen if they cannot find a way of escape. Several things have contributed of late to shake the implicit confidence of the laity. Their blind unreasoning obedience has been (if we may so express it) in a state of suspense. If the popular cause be deserted in this moment of supreme peril—if priests, cowed by the warning of the infallible pontiff, begin to show the white feather, the authority of the whole order will experience a revulsion from which it may never recover. The priests have reached a crisis in their relation to the masses of the people. We shall watch their action with deep interest.

The ordeal through which the country is passing is telling in many ways against the financial interests of the Episcopal Church. Several of the clergy, since disestablishment, have left this country for the richer and more inviting fields of England, taking with them the major part of their commuted endowments. This has greatly impoverished the Church. The landlords, also, who are mostly Protestants, have been emigrating, owing to the state of the country; and as many of them have not received their rents, they are unable to continue their subscriptions to the Sustentation Fund. In some cases, parishes have been amalgamated and churches closed. The resources of the Church are sadly crippled, and earnest appeals are made to England for help.

A wonderful change has come over the spirit of Trinity College, Dublin. Except during a few years in its early history, it has been one of the most exclusive literary corporations in the kingdom, intensely devoted to the interests of the Episcopal Church; now, however, it is one of the most catholic. Through its whole history, it never conferred D.D. on a Presbyterian minister till the other day, when the eminent commentator, Dr. Murphy of Belfast, who had studied there, went in and claimed the title after submitting to the usual ordeal. Lately, the authorities of the College actually proposed to provide accommodation within its walls for any lecturers to Presbyterian students that might be appointed by the General Assembly. Unhappily, there is no corresponding change in the spirit of the great body of the Episcopal clergy; the tendency is rather in the other direction.

Of late, the Presbyterian Church has likewise had a trying time of it. For the past seven years, trade has been stagnant; and for the last three, agriculture has been unremunerative. It has been a terrible struggle with both traders and farmers to maintain their financial position. All this has had its influence on the schemes of the Church, and the wonder with many is, that these schemes have been so well maintained.

Throughout the whole of Ireland—north and south—farmers have become despondent, and are an easy prey to the agitator. If the hopes excited by the present Government be disappointed, no man can predict the consequences. Relief must come to the tillers of the soil, or Ireland is doomed to irretrievable misery. Unhappily, the men who clamour most against oppression are the men just now who block up the way against the introduction of remedial measures. So has it ever been with poor Ireland. Her so-called patriots have proved her greatest enemies. There is a deep conviction among thoughtful and impartial men that the present Government are thoroughly in earnest in a desire to

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improve the condition of the people. It is strange, though not less true, that the chief opponents in carrying out this noble desire are self-styled Irish patriots.

The ranks of the Irish clergy continue to be thinned from two causes—death and emigration. Not less than thirty pulpits are now vacant. Such a state of things is without parallel in our history. To add to our embarrassment, we never had, in the memory of living men, so few licentiates. There is some consolation in the fact that this year the number of students in our theological colleges is on the increase.

It may interest your readers in other Presbyterian Churches to hear of the provision made in Ireland for the widows and orphans of our ministers. Few Irish ministers are in a position to leave adequate provision for their widows and children, and hence the importance of some common fund for their benefit. There are two such funds, their united aggregate capital amounting to some £200,000. These funds are managed by the clergy themselves, and managed safely and well. Each minister on his ordination is expected to join one or other, and in doing so pays, within a period of two years, £70, and thereafter £2 yearly for life. After his decease, his widow is entitled to an annuity of £50, and failing a widow, the family receive a like sum for twelve years. Though the annuity is not large, it is sure, and is a great help and solace in many cases where hardly any other provision is left by ill-paid ministers for those that come after them.

Speaking of provision for orphans, I may refer to another Society started a few years ago, to meet the necessity of helpless orphans of the laity. This Society has had wonderful success, and has enlisted the sympathies of the people beyond all expectation. Rich and poor emulate each other in the hearty support they render. Sir Edward Coley, a leal-hearted Presbyterian, has given several donations, each of £500; while Lady Johnston, an Episcopalian, sent the other day a fourth donation of £1000. The total income of the Society last year was over £10,000. The principle on which help is given is to allow the orphans to remain with the mother if she is deserving of confidence. In case of the death of both father and mother, the orphans are located with some Christian family.

Out of this organisation has sprung another, whose object is to assist Presbyterian ministers of limited means in the education of their children, and especially of their sons who may be preparing for the office of the ministry. The success of the two latter organisations is largely owing to the enthusiasm of the hon. secretary—Rev. Dr. Johnston.

The question of instrumental aid in public worship has assumed a new phase lately. One of our congregations (about a-third of the members dissenting) has broken loose from what some considered a compact, and have introduced an organ, which is in full play every Lord's Day. This has exasperated the opponents of all such instruments, and has precipitated a crisis in the controversy which had been warded off from year to year. To members of other Churches, long accustomed to the tones of an instrument, this may appear a small question. But it is not so in a Church eminently conservative of what is known as "*the use and wont*." At the annual meetings of the Supreme Court, the most intense interest has centred in this question for the last ten years, and now that the crisis is upon us, the friends of our Zion have begun to tremble for the ark of God.

FRANCE.

SELF-HELP IN THE FRENCH REFORMED CHURCH.

By the Rev. H. J. WHEATCROFT, B.D., Orleans.

FOREIGN SYMPATHY AND AID—HOME EFFORTS—1. BIBLE SOCIETIES; 2. PASTORAL; 3. HOME AND FOREIGN MISSIONS; 4. PHILANTHROPIC—SUM TOTAL OF CONTRIBUTIONS—REMARKS.

OUR unknown friends, Dr. Irénæus Prime and the Rev. D. K. Guthrie, have of late written in most sympathetic and brotherly terms of the ties which unite the Reformed Church of France to her Presbyterian sister Churches. And not only

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has this sympathy been made manifest by good words, but also by very eloquent facts; we refer to the active co-operation of many of our Scotch and American friends, to the pecuniary aid so liberally afforded in the past by Scotland and Ireland, and more recently to the generous response given by America to Mr. Réveillaud's appeal last autumn. One remark, however, is frequently made by Christians abroad, "Collectors arrive from France, help is solicited by our Huguenot brethren, but what are they doing for themselves?"

"Aide-toi et le ciel t'aidera," is an old French saying. Heaven-sent friends are ready to help us and have done so already, but they have a right to inquire what the French Reformed Church is doing, both in view of its own development and towards the promotion of evangelical Christianity throughout the country.

We have reason to believe that by degrees our Church is now emerging from the slough of latitudinarianism, and is advancing to take possession of that self-government which is the aim of all Christian bodies. In this paper we shall enumerate certain works of Christian activity, most of which are little known; thus in a few lines we propose to give an epitome of the different societies in connection with our Church, and their pecuniary positions, this last trait being especially important as showing the amount of "Self-help."

STATISTICAL SUMMARY.

I.—BIBLE SOCIETIES.

These take the place of honour—they are two in number. Their tendencies may be considered as conservative on the one hand, and moderately progressive on the other. Both the committees are composed of believing men, and earnest efforts are being made to perfect the existing translations of Holy Scripture. The French Reformed Church, it must be added, suffers much from the great variety of translations. These Societies have a wide sphere of usefulness; they place the Word in the hands of faithful colporteurs, who are thus enabled to sow the good seed broadcast over the country. We have a touching custom which, I think, is not usual in English-speaking countries, that of presenting each newly married couple with a copy of the Bible. There are a few blank leaves left at the beginning to be used as a family register, for the inscription of births, marriages, and deaths. A New Testament is also offered to members on their admission to the Church, and to young men entering the military service. The joint receipts of the two societies amount yearly to about 55,000 frs. (£2200).

II.—PASTORAL SOCIETIES.

1. *Preparation for the Ministry.*—2. *Augmentation Fund for Ministers' Salaries and Pensions.*—Next we must consider the societies connected with the ministers of the Word. Great success has attended especially the schools where our young men are trained for the B.A. degree, previous to their entering our theological colleges. One of these schools is in Paris; the other, lately opened, is in one of the south-western provinces, whence comes the greater number of candidates. The Paris school occupies the highest place in the capital among all the training institutions for the B.A.; and the greater number of the pupils are practised in evangelistic work through the different missionary agencies at work around them. Last year's financial report shows us that for these institutions about £2000 have been collected.

A pastoral aid society has also been founded; but though we do not hesitate to say that, in our opinion, this is the most important work of all, being the embryo of our future sustentation-fund, the results have as yet been exceedingly small. It is true there is an uncertainty about the first steps in organisation, which accounts for more not having been done. We are glad to say that the General Assembly will probably soon take this matter in hand. The collection for this object realised £600. A small fund has also been raised of late to provide scholarships in the Theological Colleges, and pay the travelling expenses of

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the most distinguished students to foreign universities. This amounts to about £400. A society exists to provide pensions for aged pastors who have been able, during their years of active service, to pay annually a sum of money from their small salaries. The collection in aid of the fund amounts to £1600.

III.—HOME AND FOREIGN MISSIONS.

1. *Home—Société Centrale d'Évangélisation.*—Missions, home and foreign, are always the proof of a Church's life; and the Reformed Church of France is mindful of its duties in this respect. We have the Société Centrale d'Évangélisation, of whose operations a more detailed account has been given in a letter on recent evangelisation in France, published in *The Catholic Presbyterian* of July, 1880. Founded in 1835, with the special object of caring for the spiritual wants of scattered Huguenots, it had in that year only three agents, eight stations, and five schools. In 1880 these had increased to 140 agents, 320 stations, and 53 schools. The Society is now able to extend its work among the entirely Papist populations who desire instruction, and it renders most efficient aid at the present time, when political and anti-Romanist movements alike are favourable to the spread of the Gospel. In 1839 this Society collected £500 annually; its receipts now amount to £7500.

2. *Société Évangélique.*—The Société Évangélique was founded in 1833 with a view to the spread of evangelical truth, and has worked with much success in different parts of France. For it, as for the Société Centrale, we refer our readers to *The Catholic Presbyterian* of July, 1880, and content ourselves with mentioning here, that it employs about sixty agents, all of whom serve several outlying villages grouped around the central station. The committee which directs the operations of this Society is constituted on the basis of the Evangelical Alliance, nine members being of the Reformed Church, four of the Lutheran, and seven of the Free Church. By far the larger part of the subscriptions comes from members of the Reformed Church, on account of their superior numbers. The Society receives annually about £5000.

3. *Mission Intérieure.*—The Mission Intérieure has been recently founded with the view of spreading the Gospel among freethinkers and Romanists, by means of lectures or "conférences." Its President is Pasteur Babut of Nîmes, and its principal agent M. Réveillaud, both well known to readers of *The Catholic Presbyterian*. It collects yearly about £800.

Several smaller and local societies collect for the object of Home Evangelisation about £2000 more.

4. *Foreign Missions.*—The Société des Missions Évangéliques, founded specially for work abroad, next demands our attention. Its sphere of operation comprises Basutoland, Tahiti, and the Senegal. By far the larger number, both of missionaries and stations, are in Basutoland, the evangelisation of which was the first effort of the Society, whose labours there have been blessed with remarkable success. In Tahiti (now under the protectorate of France), and in the Senegal, the work of the missionaries is also prospering. The foreign missions have been more aided by our friends in Scotland and Switzerland than any other Society, and to them our warm acknowledgments are due, their contributions in the past year having amounted to about £4000. The annual receipts for the ordinary expenses of the missions amounted in 1880 to £11,000. But the preceding year a special appeal had been made on behalf of a deficit, and so well was it responded to, that in three months' time the necessary amount, £2200, was contributed. This year a similar appeal was made to found a new mission at the Zambesi, for which £2000 have already been given, and at the present moment the demand in aid of the ambulances sent to Basutoland has produced £600.

IV.—PHILANTHROPICAL SOCIETIES.

The activity of the Reformed Church is made especially manifest in the department of Christian philanthropy. There is hardly a single form of human

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suffering which does not receive aid or succour from one of the numerous agencies established in different parts of the territory. These institutions being numerous, we do not attempt to name them all; but in every great centre where the members of the Reformed Church reside in sufficient numbers, there is usually an hospital, more or less important, for the sick and aged poor. The best example of this kind of work is to be found in the Institution of Deaconesses in Paris, which is a typical one, and where the patients receive excellent nursing, and are under the care of the best medical practitioners. The annual expenses amount to £4000.

We must also mention the admirable work of the Rev. J. Bost in the south of France, which well merits a lengthened report. There the physical and moral refuse of poor humanity are tended by faith and charity; more than 350 sufferers receive the most devoted care. The annual expenses are nearly £10,000.

Prisoners, orphans, the deaf and dumb, and reformatories, all receive a due share of attention; and, to make a long and interesting story short, we are able to affirm, on statistical authority, that £48,000 is expended yearly for these ends.

The societies we have enumerated are the best known, those which can justly be considered as of general utility, and representative institutions. We cannot here give details of other agencies founded for smaller and more local wants. We have also left aside the contributions of the different Churches, which are under the control of each Kirk-Session, and which certainly would in the aggregate represent a considerable sum. As we stated, the foregoing lines are simply a *résumé* to show that at least we are up and doing, and that we hope, with God's help, to do still more. Sum total, £84,000.

In conclusion we would add three remarks—1. In the above statistics, certain sums are included which come from other sources than those of the Reformed Church. A portion is given by the Lutherans, especially for those societies which have as a basis the declaration of the Evangelical Alliance. Naturally these contributions have considerably diminished since the loss of Alsace and Lorraine; but the French Lutherans, though now numbering only about 80,000, continue to do their best.

2. Another part comes from friends abroad—(Holland, Switzerland, America, England, Scotland, Ireland). This money is strictly devoted to home and foreign missions, and amounts to £8000; thus there remain £76,000 furnished for the above purposes by the French Reformed Church, save a small contribution by the Lutherans.

We hope it will be distinctly understood that, for what might be considered our personal wants as a Church, we have tried to help ourselves, and have not yet had recourse to the aid of other Presbyterian Churches. But we feel that, being a mere handful in the midst of a dense and semi-heathen population, we have a right to seek outside our frontiers for help, both in men and money.

Ap[ro]pos of French evangelisation, we may, in thanking the Rev. D. K. Guthrie for his kind advocacy in favour of Christian work in France, venture on remarking that a misunderstanding may arise from the statement he makes, that "the Reformed Church has not a thousand congregations." If by "congregations" must be understood "parishes," Mr. Guthrie is right; but if by "congregations" he means local flocks with their church, and often an "auxiliary pastor" at their head, I feel confident that from 1500 to 1800 would be a more correct number. Even these figures, however, only serve to show how deeply we are in need of help to carry on successfully, under God's blessing, our mission work among the whitening fields of this fair country.

HUNGARY.

By Rev. Professor BALOGH, *Debreczen*.

THE SCHOOL-QUESTION—INCREASE OF SEPARATISTS—REFORMED COLLEGE AT DEBRECZEN.

The school question at present occupies a prominent place in the attention of our leading men. The Reformed Church has 31 gymnasia, with at least 200 professors. The State law requires, for the future, that all professors shall hold a diploma, gained either at the State Universities, or a similar superior institution founded by our Church. The creation of such an institution for training professors lays a heavy expense on our Church. The five superintendencies, if united in one Synod, would possibly be able to found such a new college, and to contribute enough for the payment of at least twelve professorships. But the General Synod is not yet constituted. Without such a training college, our school professors will be obliged to attend the State University course of study, and will thus be removed from Church influence.

A new fanatical sect, called *Nazarenes*, is beginning to spread among the Reformed congregations; its adherents do not desire any ministers, and constitute themselves as separatists with pietistic bent. Another feature is, that the col-porteurs of the British and Foreign Bible Society in this country are mostly *Baptists*, who, with others holding similar views, propagate Baptist principles. All this shows that there is a desire among the people to receive more religious instruction than is usually given in public worship.

In the Reformed College at Debreczen, the attendance of pupils and students is increasing. In the Gymnasium department, with its eight classes, there are at present 743 pupils; in the Normal School department, with its three classes, there are 96 pupils, who are instructed in the branches required for teachers of elementary schools; in the department of Law, with its curriculum of four years, there are 127 students; and finally, in the Theological Faculty, there are, in the first year, 39 students; in the second, 30; in the third, 26; in the fourth, 29; and in the fifth and last year of the course, 16, making in all, 140—that is, 14 students more than in the session 1879-80.

It is interesting to know, that among the assistant-professors in theology, there are two promising young men who studied at the New College, Edinburgh—the one is Louis Csiky; the other, Andrew Bethlendi.

Among the theological students, there has been for the last ten years a "Theological Society" for mutual improvement. During the session there appear eight numbers of a printed paper, in which the articles, furnished by the students, indicate their progress in the department of theological science. We cannot complain of any deficiency in the number of theological students.

THE LUTHERAN CHURCH IN HUNGARY.

THE *Statistics of the Evangelical Church* of the Augsburg Confession in Hungary, which have just been published, furnish us with the following interesting facts:—The whole Hungarian Church is divided into four districts or superintendencies, in which there are 37 seniorates, 609 mother-congregations, with 561 affiliated congregations, worshipping partly in churches and partly in schools, comprehending in all 869,383 souls, ministered to by 633 pastors, with 68 assistant preachers. In 234 of the 609 mother-churches, the Slowack language is used; in 128, the German; in 122, the Hungarian; in 2, the Wendish; and in 123, a mixed language is used. In 101 congregations, the pastor has the care of from 94 to 500 souls; in 210, from 500 to 1000; in 283, from 1000 to 5000; in 10, from 5000 to 10,000; in 4, the number is over 10,000, one of these last numbering as many as 29,929 souls.

The statistics show a marked increase in the Lutheran Church in Hungary during recent years. Since 1734, when the number of congregations having pastors was

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only 105, the increase has been about sixfold. In 1838 the number connected with the Church was 740,724, but now it has risen 14 per cent. Of evangelical public schools there are 1543, under the charge of 1547 teachers, with 35 assistant-teachers. The number of elementary scholars (children from six to twelve years of age) is 107,062. There are 19 gymnasia, or higher schools, with 160 ordinary and 71 extraordinary teachers. These were attended during last year by 4868 pupils, of whom 85 were theological and 39 law students. The libraries connected with these institutions contain 188,408 volumes.

SWITZERLAND.

By Professor RUFFET, D.D., *Geneva*.

DEATH OF M. ADRIAN NAVILLE—DEATH OF M. THEODORE NECKER—THE THEOLOGICAL SCHOOL OF GENEVA—MOVEMENTS IN CONNECTION WITH CHURCH AND STATE—JOURNALS—TEMPERANCE REFORM.

SINCE my last communication, the Church and the Evangelical Society of Geneva have sustained two severe losses. On the 5th of December, M. Adrian Naville was suddenly removed by death, and on the 10th January, M. Theodore Necker was carried off in a few minutes by an attack of hæmorrhage. Both leaders in Christian work connected with the Evangelical Society and the Evangelical Alliance, our two brothers were well known everywhere for their devotion to the work of the Lord. Both belonged to the best society of Geneva; they were wealthy and intelligent, and sought to make the best use of the gifts which God had given them, by devoting them to His service.

M. Adrian Naville, fourteen years older than his colleague M. Necker, belonged by birth to a Genevese family, whose name is found in the annals of the republic before the epoch of the Reformation. After having completed his studies in law with distinction, he travelled in Germany, Russia, Sweden, and Norway; and on his return to the country filled the post of Mayor of his commune (Eaux Vives, near Geneva), and exchanged it three years later (December, 1845) for that of Councillor of State, the highest dignity of the republic. But in the following year he lost office with the fall of the Conservative Government, and never afterwards returned to power. From the year 1853 we find him entirely occupied with Evangelistic work, chiefly in connection with the Evangelical Society, and from this period his great administrative and Christian talents were entirely devoted to the various operations of the Society. In 1860, he presided at the meetings of the Evangelical Alliance at Geneva, and formed one of the deputation sent by the Alliance to Spain to obtain the liberation of Matamoros and his friends; from that time forward he took an increasing interest in the work of evangelising that beautiful country, superintending the stations of the Spanish Committee of Geneva as if he had been a lay bishop. Though enfeebled by sickness, and burdened with a heavy sorrow, M. Naville in the last months of his life rose in courageous activity. Seeing the venerated and lamented Dr. de Laharpe fall at his side, he consented to resume the presidency of the Evangelical Society; and it was at the very time when, with great self-denial, he was preparing for presiding at the jubilee of this Society, that, on the morning of Sunday, 5th December, God suddenly called him away.

M. Th. Necker was a distant relation of the famous Finance Minister of Louis XVI., whom he resembled in his tall and massive figure. Grandson of Madame Necker de Saussure, he inherited from her a certain fineness of mind and a decided taste for poetry. Born at Trieste, he came at an early age to Geneva, where he completed his studies. Designed by his father for an agricultural career, he went to Scotland, and passed some time on a farm near Edinburgh, taking likewise a course of chemistry in that city, and from the time of this residence he always took a very special interest in the religious life of

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that noble country. He was destined to see Scotland again under other circumstances, and to appreciate her more highly, and, above all, to understand the attachment of her Churches, to the evangelical faith.

Gradually led to occupy himself with the concerns of his soul, at the age of twenty-four he joined the Young Men's Christian Union which had just been founded at Geneva; and, after the death of the young and charming wife whom God lent him for a brief season, feeling that all earthly happiness was now lost to him, he gave his heart to God, a living sacrifice, and thenceforth devoted himself exclusively to the spiritual interests of his brethren. A member of the Evangelical Society and of the Evangelical Alliance, of which he was several times president, he also spent a portion of his time in the management of schools, hospitals, &c.; he also inspected, more than once, the stations of the Evangelical Society in France, and was enjoying the prospect of receiving his guests for the Jubilee when he was attacked with serious illness. After being given up by the physicians, he joyously resigned himself to the will of his God, and faced death with a serenity which astonished all his visitors.

In spite of these losses, the Evangelical Society continues her work before her Lord. Her Theological School at present counts thirty-eight students, belonging to different nationalities; and at the last meeting of the General Committee, it was decided to take the sole management of three of the principal stations founded by M. le Pasteur Pasquet, in the department of l'Ain.

Since the vote of the 4th of July against the separation of Church and State, we are trying in Geneva, particularly in the neighbouring Canton of Vaud, to form a national league. A solemn assembly of Vaudois clergymen met at Lausanne in November last, and strongly proclaimed their attachment to the National Church. A newspaper, the *Journal évangélique du Canton de Vaud*, which tried to prepare the Church people for a possible separation, was disowned by this assembly, and two new journals have been begun. The *Semeur Vaudois*, professedly unionist, and the *Évangile et Liberté*, are to try to prepare people's minds for ecclesiastical liberty. The Free Churches of Switzerland are trying to come together. The old *Journal Religieux de Neuchâtel* has become the *Journal Religieux des Eglises Indépendantes de la Suisse Romande*, and will now become the organ of their principles. At the same time, efforts are being made by the Free Church of the Canton de Vaud to change the mission in South Africa into a mission of the Independent Churches of Vaud, Geneva, and Neuchâtel. It must be frankly admitted that liberal principles do not at present receive much favour in French Switzerland, but this is because the actual presence of the Independent Churches has forced the National Churches to give up their conservatism, and make important reforms in their constitutions. It is interesting, in particular, to notice a recent vote of the Great Vaudois Council, which, by a large majority—yielding, in this, to the popular wish—rejected a proposal by some of the members to proclaim liberty of doctrine in the Church. Until further proceedings, the National Church of the Canton de Vaud will be a professedly evangelical Church.

In conclusion, I would note the progress made in Switzerland by the Temperance Societies. At Neuchâtel, remarkable results have been accomplished. At Geneva, several temperance cafés are flourishing. It is hoped that this movement will grow, and take hold of the different classes of society. The Government looks favourably on these institutions, and has hitherto aided them as much as possible.

OPEN COUNCIL.

THE ALLIANCE AND THE CUMBERLAND PRESBYTERIAN CHURCH.

THE "right" of the Cumberland Presbyterian Church of the United States of America to membership in the Council of the Reformed Churches is discussed with earnestness, and some asperity, in the religious newspapers of this country.

It is not yet known that the Cumberland body will again seek recognition by the Council. But that is of small moment compared with the principle involved in the question which has now come to the front. That question concerns the theory of the Council itself, its grand purpose, and the direction in which it should move to accomplish the real object of its existence.

The pages of *The Catholic Presbyterian* are, of all others, the place for the free discussion of this question. This is emphatically the periodical of the Council, and the bond of union among the many ecclesiastical bodies associated on the common basis. Here the various minds of the men who have the same holy purpose in view may be safely compared, and the result must be the clearer apprehension of truth and duty. A few statements of fact may be here usefully made, which ought to be clearly understood by all who would reach an intelligent judgment in the case.

1. The Cumberland Presbyterian Church has a membership of about 110,000.

2. It holds the Westminster Confession of Faith, with the exception of its statement of the doctrine of predestination.

3. It claims to be Calvinistic; while its statements of doctrine, as gathered from the writings of ministers and the reports of their preaching, encourage the belief that the opinion of the Church generally is Arminian rather than Calvinistic. But this remark of mine will not be accepted as just by the leaders of thought in the Cumberland Church. I will give the opinion of one of the most intelligent, candid, and excellent of those who claim to be Calvinists. It was given to the public three years ago, before this present discussion was begun, and is therefore entitled to more consideration. And it is the more pertinent and important because it was called forth by a statement made in the Council at its first meeting in Edinburgh, 1877. In the autumn of that year, the Rev. Dr. Brown, editor of the leading newspaper of the Church, called *The Cumberland Presbyterian*, made the following emphatic statement in the columns of that journal. Speaking of the paper in the Council, Dr. Brown remarks:—

"'Cumberland Presbyterians are not Calvinistic in doctrine.' This naturally brings up the question as to what Calvinistic doctrine is. If this statement be correct, it must limit Calvinism to the doctrine or doctrines not common to both Standards. This will give a very narrow basis, and one not very satisfactory to the majority of those who claim to be Calvinists.

"Our fathers adopted the Westminster Confession with the single exception of the 'idea of fatality.' This they declare to mean—(1.) That there are no *eternal* reprobates; (2.) That Christ died not for a *part only*, but for *all* mankind; (3.) That all infants, dying in infancy, are saved through Christ and the sanctifica-

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tion of the Spirit ; (4.) That the Spirit of God operates on the world, as co-extensively as Christ has made the atonement, in such a manner as to leave all men inexcusable.

"At the organisation of the Church in 1810, the Westminster Confession was adopted, excepting this one idea, corresponding with the four points above given. The exception must have meant and included only their antipodes :—(1.) Eternal reprobates ; (2.) An atonement limited to the elect number ; (3.) The salvation of only elect infants ; (4.) The limitation of the operations of the Spirit to the elect. Aside from these points, covered by the exception, the doctrine of the two Confessions must be identical according to the founders of our Church. If, then, Cumberland Presbyterians are not Calvinistic in doctrine, it must be from the fact that they do not accept these hard points. If so, then we understand distinctly what is essential to Calvinistic doctrine, and we are perfectly willing to be counted out.

"But it is contended by many who have adopted the Westminster Confession that it does not contain the doctrines covered by the exception. There have been persistent efforts to make the impression that the only difference between the two Churches is on the subject of an educated ministry. But here, in the greatest Presbyterian Assembly of the world, in a more public manner than it had ever been done before, a speaker declares the difference to be in doctrine, and that we are separated from other Presbyterian bodies because we are not Calvinistic in doctrine. All the history of the Church goes to establish the fact that both Churches are identical in doctrine, with the single exception covering the points given above. If history is right, we certainly know the distinguishing points of Calvinism."

It will not be denied that this is an intelligent and discriminating statement of the theological opinion of the conservative portion of the Church. All societies among men, whether known as churches with Divine authority, or associations with no claim to higher origin than human wisdom, are liable to, and almost invariably do, include the two contending elements of conservatism and radicalism. It is true there are men in the Cumberland Presbyterian Church who are not willing to accept Dr. Brown's definition of the position of the body. His is the conservative view, but there are others who preach a broader view of Divine truth, and would be more fittingly classed among Arminians. Dr. Brown's synopsis, however, is the correct and generally accepted view of the standards of the Church.

4. When the initial steps for the formation of the Council were taken, the same Committee on whose invitation the other Reformed Churches sent delegates, *invited* the Cumberland body. If it had *at that time* acceded to the request, the Church would have been received as all the others were received ; that is, they would have been factors in the formation of the Alliance. They would have stood on the same basis with Presbyterian Churches on the European Continent and elsewhere, whose doctrinal sentiments have never been challenged, although many may believe that they are quite as far from the Calvinistic system as the Cumberland Presbyterians are.

5. As the Church did not accept the invitation, and the Alliance was formed with such rules as the wisdom of its founders approved, no other Presbyterian body may now gain membership in it without a formal adoption of the basis. This is reasonable and expedient. And then the question comes before us as to the expediency of receiving into the Alliance such Presbyterian bodies as adopt the Consensus of the Reformed Churches, but are not considered by many already in the Alliance as holding the doctrines in the same sense with themselves. Is the standard of *orthodoxy* so clearly defined as to be a law of the Alliance? Before the Consensus of the Reformed Churches has been formulated by the Alliance, so as to present a creed or confession as a measure of orthodoxy, is there any line so distinctly drawn as to justify the Council in excluding any Church that formally declares its acceptance of the Consensus? I am aware of the action

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of the late Council on the subject, and I have the highest respect for the Committee to whom it is referred. It is in view of this action that the discussion of the principle has present interest and importance.

If the Cumberland Presbyterian Assembly declines to adopt the Consensus, no one will for a moment contend that her delegates should be admitted to any subsequent Council. But, on the supposition that the Assembly will do so, and will also express a desire to become a constituent part of the Alliance, it is well that the *status* of that Church, as to faith and practice, should be intelligently and fully set forth. And there is no medium of intercourse among all the branches of the Presbyterian family so favourably available for the purpose as *The Catholic Presbyterian*.

If such discussion should be pursued in these pages, it would soon be made evident that there are *extremists* in that Church as in many others; that an *educated ministry* is not one of the important needs of a Presbyterian Church in the estimation of many of them; and that, out of the want of such a ministry, irregularities and excesses have come, which are offensive to the more conservative. Indeed, the *origin* of the Church was irregular. After years of conflict with their brethren in the "Presbyterian" Courts, where they failed to obtain what they claimed to be their rights, three ordained ministers and one licentiate met, 3rd February, 1810, in the State of Tennessee, and one of their number, Rev. Samuel M'Adow, spent the most of the night in the woods, in prayer for the Divine guidance. He returned to his brethren with tears on his cheeks, but with a countenance lighted up with great cheerfulness; and, clapping his hands, he announced it to be the will of God that they should go forward. Then, 4th February, they formed a Presbytery, ordained the licentiate, and adjourned. They met again in March and received new members. At this meeting they "adopted the Westminster Confession of Faith, excepting the idea of fatality." They made two distinct issues with the Presbyterian Church from which they arose, one being the literary qualifications of ministers, and the other the doctrine of predestination. They claimed the right to define this doctrine, and refused to accept the words of the Westminster Confession. And in defence of their right to define the terms of the Confession, they appealed to the action of the Synod of Philadelphia, before a General Assembly in the United States had been formed, as far back as 1729. In that year that Synod adopted the Westminster Confession, but with the proviso that, "In case any minister, or candidate, shall have any scruple with respect to any article in the Confession, he shall make it known to the Presbytery or Synod, *who shall, notwithstanding, admit him to the exercise of the ministry*, if the body shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship, and government."

They also cite the statement made by President Davies, of Princeton, when in England in 1753. He said, "We allow the candidate to mention his objection to any article in the Confession, and the judicatories judge whether the articles objected against are *essential to Christianity*; if they are judged not so essential, their judicatory would admit the candidate." And they quote Wood, the historian of the Presbyterian Church, as saying, "For more than this, *no party has ever since contended*." Dr. Davidson, author of "A History of the Church of Kentucky," speaking of the cause of the existence of the Cumberland Presbyterian Church, says, "It was not the want of classical learning, but unsoundness of doctrine—the adoption of the Confession, with reservations—that created the general difficulty."

These citations from adequate authorities are sufficient to make it evident that the real difference between the Presbyterians and the Cumberland Presbyterians was, that the latter did not demand an educated ministry, and they would not adopt the Confession with what they called the doctrine of "fatality" in it. All intelligent Calvinists reject the doctrine of fatality, or fatalism. They deny that any such doctrine inheres in the system, or is found in the Confession. Dr. Brown, in the declaration quoted above, being a leading divine in the Cumber-

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land Presbyterian Church, denies the necessity of "fatality" to the perfect expression of Calvinism. And this brings us to the simple question, whether the Presbyterian body, applying for admission to the Alliance, must adopt one or another of the confessions in its precise words, or whether it may express in its own words its adoption of the Consensus of the Reformed Churches. Failing to do this last, it cannot be received. But, with this expression of its views, what is the duty of the Alliance?

If the purpose of the Alliance is to formulate a creed, and to entrench itself within its limits, to the exclusion of all who are not willing to adopt its words, then the Cumberland brethren cannot come in, unless the door is made wide enough for them.

But if the Alliance is to be a bond of union among all the Reformed Churches holding the Presbyterian system, so that it may strengthen the weak in faith, and draw into more intelligent spiritual fellowship all those branches that wish to be and claim to be "Reformed," as opposed to the great Apostacy, then the Cumberland Presbyterians, on their own account, and in the interest of Presbyterian unity, ought to be brought in, if they wish to come in.

The Alliance is not a judicatory. It has no judicial and no legislative authority. It is not qualified by its constitution to sit in judgment upon the orthodoxy of its members. But it has a mighty power of moulding the sentiment of the Churches and of the age. By its utterances of individual members, and the deliverances of its councils, it will stamp the impress of its doctrine on the mind of men. The nearer all the branches of the Presbyterian communion come to each other, in a common fellowship and holy alliance, the stronger will be the bond of union, and the more probable it is that all of its members will see "eye to eye."

S. IRENAUS PRIME.

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